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Vol. XVI. No. 8

The Watchtower of Faith

RUFUS M. JONES

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Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

YOUNG PEOPLE AND PEACE TREATIES

Great interest is being taken in the National Oratorical Contest on Outlaw-War Treaties throughout the country in which all the states of the union are participating. About three weeks remain in which bronze-medal contests may be held, while silver-medal contests may be held on or before May 18, when a National Board of Judges will consider the manuscripts and award prizes before May 31. In addition, a gold medal will be awarded to the writer of the best original speech in each state. Applications for commissions to act as supervisors of local contests and all requests for information should be addressed to the Secretary of the Committee in Charge, National Oratorical Contest on Outlaw-War Treaties, 532 Seventeenth Street, N. W., Washington, D. C. The "renunciation of war as an instrument of national policy" by means of treaty agreements between the United States and other responsible nations is certainly not a controversial subject, since everybody wants to see it done. The Briand Proposal provides a good way for local discussion of practical peace plans.

CAPACITIES FOR CHRISTIANITY IN RACES

The popular notion that peoples of color living in non-Christian countries do not have the possibility of becoming "civilized, educated and cultured" was discussed by Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, in a recent address in New York City. 'A common attitude today often expressed is that the black, brown, red and yellow peoples ought to be left as they are; that they have neither the capacity nor the inclination to arouse themselves, shake off their traditions, change their age-long social customs and become interested in the life of the modern world as we understand it," said Dr. Diffendorfer. Taking for his theme "The Power to Become" he gave some observations from his recent world tour and close study of the Christian movement in India, Burma, Malaysia, Japan and China. There is ample evidence that even those in the lowest rung of the ladder of civilization have in them the capacity to develop into educated and cultured men and women. An outstanding illustration is the development of the Battak people in the mountain country of North Sumatra who, under the Rhenish Missionary Society of Germany, have abandoned cannibalistic habits, ceased their tribal wars, improved their social and economic conditions and have erected and maintained modern schools, hospitals and churches with a total baptized Christian community of a quarter of a million people." He also sees in Christianity's message of the value of human personality for its own sake, a powerful force against the arbitrary, rigid social system in India known as "caste." "There are already evidences," he said, "that this system is beginning to break up due to the fact that men and women in India, who under Hinduism are destined to be outcasts from India's society, have come to new self-respect and through education and personal experience of Jesus Christ have come to take places of leadership and responsibility in India's modern life. It is frankly acknowledged by India's modern leaders, both Christian and non-Christian, that one of the greatest contributions that Christianity has made to India has been set forth the possibilities in India's people regardless of the caste or social class to which they belong.

MINISTERS SEEK WITHDRAWAL OF MARINES

At the ninth annual convention of Ohio pastors held in Columbus, January 23-26, under the auspices of the Ohio Council of Churches with Dr. W. O. Thompson, President Emeritus of Ohio State University, presiding and a score or more denominations represented, the findings on international goodwill called for withdrawal from Nicaragua, "as soon as practicable" and urged that "future intervention in behalf of law and order should take place only after conference with other American governments." The government was urged "to consider seriously the resumption of diplomatic relations with Russia on the basis of international ethics." The administration's policy in seeking general international agreements for the renunciation of war was endorsed and immediate steps toward membership in the world court were asked. Young people representing Ohio colleges and universities were called into consultation with the pastors in the discussion of youth, and the findings reflect their viewpoints. "We hold that one of the perils of the church today is the failure to recognize the value of the new viewpoints of young people. We urge a larger partnership with youth in the life and work of the church. We insist that the church lay greater stress upon major moral principles than upon minor moralities. We recognize the provision of the state for its youth and ask all young people to recognize and appreciate their inheritance and advantages, and to accept the implied responsibilities. We protest, however, the right of the state to demand of its youth any more than of any other loyal citizen. We question the right of the state to force the will or compel the conscience of youth by compulsory military training." The findings on moral welfare in the home stress the need for more religion and moral training in the home, for the setting of a better example by parents. The convention heard addresses on religious education, international, interdenominational and interracial goodwill, and on moral welfare in the home.

ANCIENT UR OF CHALDEES AND THE SPADE

The objects discovered in one of the royal tombs in the ancient Chaldean city of Ur, already on the wane in Abraham's time, show better and finer workmanship than those of the Egyptian renaissance period, reports Sir Frederic G. Kenyon, one of the curators of the Kensington museum, London, who has recently returned from Ur. In his opinion a civilization will be found there much greater and more important than the Egyptian, a civilization that is almost as far distant from the Egyptian as the latter is from the present.

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WALTER C. WOODWARD, Editor

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The Watchtower of Faith

A Contributed Editorial

THERE are moments in the history of the race when some gifted soul sees a *principle of life* which proves to be as universal and eternal as the axioms of geometry are. The principle may, for long periods, drop out of focus and lie unused and forgotten, but if it is one of the essential laws of spiritual life it will be again and again rediscovered and reinstated in its place among the inalienable assets of the soul.

Few greater instances of this recurrent discovery of such a principle of life can be cited than the attitude of faith which formed the spring and basis of the Reformation. We are just now in danger of "losing" it again, and for that reason it may be time to revive it "in our ears." *Faith* is so often pitted unfavorably against "reason" and depreciated as a spurious way of discovering truth that it deserves fresh consideration in these days when "demonstration" is in such high favor.

The great note was first struck by an unknown Judean prophet whose message bears the name of "Habakkuk." Nobody know just when he lived or just what crisis of disasters he was facing when he wrote his little immortal book. It is enough to know that his world was terribly out of joint. The winepress of suffering was working overtime. The ancient mystery of frustrated hope hung over him like an impenetrable cloud. A new trouble trod close upon the heels of the one that at the moment was harassing his soul. The hardest thing to bear was, however, not the agony which his body suffered but the agony that came from the impossibility of finding a clue to the meaning of the ways of God. He felt that he could bear *anything* if he only knew what God meant and could see a divine purpose and function in what was happening.

In any case, this prophet proposed to hold fast by his soul's faith that there *is* a meaning in it all and that there is a divine purpose, however hidden it may be. He resolved to build his watchtower and wait for light to break. He will not yield to despair. He will not surrender to the pitiless facts that besiege him round about. He also, like his great successor Luther, says: "Here I stand. I cannot do otherwise." The answer may be postponed; the vision of relief may tarry, but he decides to "wait for it." Then comes the great discovery that *faith itself is the victory.* The life lived in the power of a great faith is its own evidence. The answer which comes to his soul as he waits in his watchtower is this: "The righteous man *lives* by his faith."

The word which has usually been translated "faith," here in Habakkuk's great declaration, more properly means *faithfulness.* It means unswerving loyalty. It is a dependable quality of character that can always be counted on in the shift of events and in the fluctuations of the hour. Whatever else changes, this man stands like a rock amid the drift of desert sand. There he is unmoved in the welter. But the important point to be noted is the fact that his "faithfulness" roots back into his *faith.* He has unswerving loyalty because he has an immense confidence in God. He can stand the universe, because he somehow feels that God is captain of the ship on which he sails. The righteous man, then, the man who in the end gets divine approval, is the man who, through his soul's confidence and calm assurance, holds steadily on, in the dark or in the light, and builds his watchtower above the surface clouds of the present moment.

How effective the method is, comes out at length in the triumphant words which are worth a whole army with banners: "Although the fig-tree may not blossom, neither shall there be fruit in the vines; the labor of the olive shall fail and the fields shall yield no food; the flock shall be cut off from the fold and there shall be no herd in the stalls, *"nevertheless I will rejoice in the Lord and joy in the God of my salvation, and I will walk in my high places."* This means that faith helps, in some measure, to create the world of the spirit. It helps to build the refuge and fortress of the soul, where victory is finally won.

Herbert Spencer, in the nineteenth century, laid down as his principle of ethics "conformity of the individual to his environment." Moral progress is measured, according to him, by the adjustment of internal conditions to the external environment in which one lives. The man who is well "adjusted to his environment" has learned how to live. One trouble with Spencer's theory is the ambiguity of this word "environment." Our environment as moral persons is always largely colored and transformed by our point of view, our outlook, out attitude, our frame of mind. No two of us have anywhere near the same "environment." But even if we had a fixed and unvarying environment, who of us feels that he has won a moral victory when he has succeeded in adjusting himself to it? Our real problem is not adjustment of ourselves to our environment, but it is rather the problem of so transforming the environment that in some measure at least it fits our own ideal of what the environment *ought to be.* The real moral hero is not the person who gets *adjusted*—as, by the way, the hard-shelled mollusk has so perfectly done—and who conforms to the conditions of his external environment, but the moral hero is the person who raises the whole level of his world until it conforms, at least a good deal better, to what ought to be.

But, anyway, here in Habakkuk appears a new kind of hero. He will not conform himself to his environment and he cannot reshape his environment to fit his ideal. Nothing he can do will save his olive crop or protect his flock. His world is not safe for cattle raising nor can he make it safe. What can he do? He can hold straight on by his faith that God is slowly beating out the answer to his problems and his mysteries. He can erect his watch-tower and stand firmly on it until the clouds break and the vision is granted. That is his peculiar heroism and that is his moral victory in a dark moment of history.

His principle of life became the keynote of St. Paul, of the author of the Epistle to the Hebrews, of St. Augustine and of Martin Luther. His torch kept kindling other torches. His cry of *faith* took on many meanings. But through it all the central meaning of the great idea persisted. Faith, for these heroic souls, was never some easy, magical solution of life's mysteries, or of a man's salvation. It was first and foremost a determination to hold unswervingly one's confidence and trust in the character and purpose of God. They had a real advantage over the lonely man on his Judean watchtower. They had an impressive historical revelation of the divine character and purpose to inspire them. They had a clue which Habakkuk lacked. They had a beam of light where he had only enveloping darkness. But it must be said, in all honesty, that faith is still, as in the centuries B. C., heroic business and it calls as much as ever for all there is in a man.

Since beginning to write this article, I have been brought into close relation with a present-day situation as hard to bear as Habakkuk's was. A young friend of mine who is the sufferer in the present instance, is facing issues as mysterious, as baffling and as hard to reconcile with the love of God as were the issues in Judea twenty-five hundred years ago. The most perplexing aspect of my friend's heart-searching agony is due to the insistent question whether God really *cares* or not. All the harrowing features of a genuine tragedy are massed together in this new case. *And God does nothing, and he says nothing to relieve the strain.* One's feet go clear down to the bottom of the winepress and all the time the heavens remain as stern as brass. It is God's own affair, and yet he does nothing to support the faith of the person who is suffering in his cause. Is it not strange! It is strange. It always has been strange. It baffled Job. It wrung the soul of many a Psalmist. It sounded Habakkuk to his depths. Even Christ cried out, "My God, why hast *Thou* forsaken me?" It has come from the lips of every "suffering servant" through the ages.

The answer is that there are situations in which natural, brute forces play their rôle. They cut straight across our wishes and desires; defeat our plans; crush our hopes and seem to be at war with all that is spiritual. The only way God could intervene in such crises and vindicate his cause would be by a miracle. He does not work that way. He does not interrupt the course of atoms or the sweep of unfolding events. Those who would find him must not look for him as a bringer of supernatural relief when the house is on fire, when the train jumps the rails, or when a dread disease is running its course.

God is found, now as of old, by the soul that builds the watchtower and waits, refusing to surrender to the shadow and the darkness. In quietness there is strength. In the voice of stillness comes his answer. Once more, now as then, faith *is* the victory. The soul of the good man *lives by his faith.* The heart answers, "I have felt." He that endures to the end and will not drop to the lower level is saved. God does not interfere. He does not turn the current of the storm, but he is the Companion of the suffering soul in the storm, and he is in the furnace and in the winepress with the agonizing heart.

Haverford, Pa. RUFUS M. JONES.

Quakerism in England

BY WILLIAM E. WILSON

We are sure our readers will feel indebted to Wm. E. Wilson for so comprehensive a statement on English Quakerism, past and present. He is a Tutor in Woodbrooke Settlement and Professor of New Testament Theology and Christian Ethics in the Selly Oak Colleges, Birmingham, England. Preceding articles have dealt with Quakerism in Ireland, at the world center in Geneva and in France.

WE DESIRE at the present day to discover in what directions the true work of our Society lies, and how best it may perform that work. We shall not be able to discover this without some consideration of the way in which the Society has developed in the past. It is the purpose, therefore, of this article, to give in very brief outline some main points of the development of the Society of Friends in England, and to suggest lines of development for the future.

Quakerism is essentially a religion of the spirit, but a religion tending towards a special way of life. This is its distinction from various other forms of religion which were current at the time of its rise. There is much mention of the Ranters in Fox's Journal, and other works of first-generation Friends. These people also believed in the Inner Light. They believed that they were wholly dominated by the spirit of God. But they applied no moral tests. Whatever any one of them felt strongly, that was right, that was a divine leading. In consequence, they fell into all sorts of immorality. From the very first, Fox and his companions saw that it was not simply the fact that the Light was in them to be followed, but that it led towards a true moral life, towards the right attitude to our fellow men. They tested the quality of their divine guidance by asking whether it produced the fruits of the spirit, whether it was leading them to do justice, to love mercy, and to walk humbly with their God. Hence the deep spiritual religion of Quakers has always strongly emphasized the moral and social fruits of religion.

Quakerism started as a religious revival. Men and women had an experience of the inner power of God, and this expressed itself in their lives. They lived according to that guidance, they relied wholly upon it, and courageously attempted all that the Spirit within them indicated. As long as this immediate and complete reliance upon the Spirit lasted, there was a great and continuous expansion in numbers of the "children of light," as Friends were first called. But as the fierce persecution with which Friends had been faced gave way to toleration, and finally under the Separation Acts they were free to exercise their religion as they thought right, the exhaustion of the body became apparent. Many of their leaders had died in prison, all had suffered severely,

d the rank and file had very many of them endured great and peated persecution. What wonder that they settled down in ankfulness to enjoy the quiet which was now accorded to them, eir high standard of business integrity and honesty had led pidly to riches, and very many Friends were becoming wealthy embers of the community. Public life was not open to them, no iend could enter a university or be a magistrate, or be a mem- r of most of the learned professions. They were practically ut up to trade. It is very curious to notice how the descend- its of those who had realized the universality of their message all men, were now content to settle down into a strictly defined ct, almost a close corporation, a body to whom others felt it ould be impossible to join themselves. And so they remained ring the whole of the eighteenth century.

But we should be wrong in thinking that during this time they ere without spiritual life, or without influence upon the outside blic. The many ministering Friends of those days industriously avelled from one Quaker centre to another, and not only min- ered to the needs of the congregation there resident, but fre- ently held large public meetings at which from time to time ople of the outside public became convinced of the truth of the uaker message. There was thus always, even in the dead time Quakerism, a small stream of new adherents coming into the ciety. But at the same time especially in the latter half of the ghteenth century, owing to the disastrous practice of disown- ent, especially for "marrying out," the numbers steadily de- eased, till about the middle of the nineteenth century when the ciety reached its lowest point, and many thought it was on the rge of extinction.

It really seems possible that it might have been extinguished together if it had not been for the influence of the evangelical vival upon Friends. This affected the Society of Friends very te; not till the twenties or thirties of the nineteenth century are ere many evidences that Friends had become interested in the pe of thought which was strongly influencing the other churches. this time the Beaconite controversy led to the secession of a nsiderable number of influential Friends in Manchester, Kendal d the West of England, who were strongly evangelical in ten- ncy. After this, the evangelical influence within the Society ew stronger and stronger, and under Joseph John Gurney's werful preaching and leadership became the predominant type religious life. The name of Joseph John Gurney is as well own in America as in England, and his influence was perhaps en greater there. A wealthy banker, a competent biblical holar, a very able preacher, and a man of the most intense con- ctions, his personality almost dominated the Society of Friends both sides of the Atlantic in the middle years of the nineteenth ntury. He was an evangelical, but for all that he was a really nvinced Friend. He held Friends' principles, and their peculiar stimonies, with complete intellectual conviction.

From this time forward, evangelism became the predominant te in the Society of Friends until almost the end of the nine- enth century, and it coincided with and stimulated, compara- ely speaking, a large amount of active religious work. The dult Schools date from this time, and were an outlet for the ergies of Friends, a piece of Home Mission Work which had cellent results both in bringing religious help to many people o were in need of it and in making the comfortably off middle- ass Quakers acquainted with something of the lives of the work- g-classes. Broadly speaking, it may be said that the Adult hool Movement saved the Society of Friends in the latter half the nineteenth century, and that almost all the leading Friends England were connected with that movement. In this period so belongs the founding of the Friends' Foreign Mission Asso- ation, which has carried on for about sixty years active mis- onary work in India, China, Syria and Madagascar.

In the eighties and nineties, there came the stirrings of new fe. Many Friends began to be uneasy at the prevailing evan- elicalism, feeling that, however good it might be in some re- ects, it was not really in accord with fundamental Quakerism. 1895, came the Manchester Conference, when the Society woke both to consciousness of its past, and towards a feeling out for a new expression in the future. In this Conference, and in the movement which then took shape, two lines of thought were closely connected. On the one hand, Friends began to discover that the great work of biblical criticism which had been going on under the hands of competent scholars for many years could no longer be neglected. It was no longer possible to look at the Bible quite in the old way. The human element in it must be recognized. The history of its various documents must be investigated, and we must learn to see the development of thought in it, and the divine leading from the less perfect to the more perfect. On the other hand, emphasis was again laid on the fundamental conception of Quakerism, particularly on the experience of the Inner Light and on the expression of this in the works of the early Friends.

Of course, there were Friends who felt that this movement was contrary to the true life of the Society, and who remained firmly attached to the evangelical point of view, but fortunately—though there was some friction and a certain amount of personal misunderstanding—there has been no split in the Society of Friends in England, and we have managed to work together in a fair measure of unity, though with considerable differences of opinion. The outcome of this new movement in the Society in England was the Summer School Movement, the great Rowntree History of the Society of Friends written by Rufus M. Jones and William C. Braithwaite, a great piece of cooperation between American and English Friends, and Woodbrooke Settlement. All these are endeavors in different ways to get back to the original message of the Society and apply it to the present and future.

During the evangelical period, Friends had more and more turned towards public work, and as restrictions against dissenters taking part in City Councils and in Parliament had gradually been removed, Friends found an opening for their activities in those ways, and this has continued. Furthermore, the distinction between the Society and other bodies has rather tended to disappear, and Friends have more and more united in religious and social effort with their fellow-Christians. Three notable movements of the last thirty years have been in part initiated and greatly helped by the Society; the Free Church Council, the World Alliance for the Promotion of International Friendship through the churches, and the C. O. P. E. C. Movement for emphasizing the social and international aspects of Christianity. The Society has thrown itself into social work, the betterment of factory conditions, the improvement of the condition of the people, and all things that seemed to make for the general welfare. It has also done much in peace work, and in relief work after the war. One is inclined, on looking at the present day, to say: "All this ye ought to have done and not to leave the other undone," for in the stress that has been laid on working for the common good, it sometimes appears as if less energy was being put into definitely religious work. We accept the principles of the early Friends, we enthusiastically believe in the light of God in every man, but some way, we have not their power; and we do not seem to be able to do very much towards convincing other people of the truth, and bringing them to live in the power of it.

I can see a great future before the Society of Friends in England, a future of hearty co-operation with other Christians in all things that make for the common good, a great and increasing propaganda for peace and internationalism, an emphasis upon the social meaning of Christianity, and on many other things that are good and right. But unless we have an experience again of that power which the early Friends knew, unless again we know the divine inspiration and live upon it, I do not think that we shall be really carrying out the work that God means us to do. It is my hope, and I believe the hope of very many Friends at this time, that we are on the verge of the re-discovery of this great power, and this will be the prologue to a great new expansion in which our work for the Kingdom of God will be enormously intensified and broadened.*

*To those who desire to know more of the past history and present outlook of the Society of Friends in England, three books are to be particularly recommended: "The Quakers: Their Story and Message," by A. Neave Brayshaw; "What is Quakerism?" by Edward Grubb; "The Faith of a Quaker," by John W. Graham.

The Old Order Changeth

BY EDITH J. WILSON

Following is an article which appeared recently in the London Friend and which is referred to by J. Henry Bartlett in his editorial, "Secretary-Pastor," which we are reprinting. It supplements very helpfully the foregoing article by Wm. E. Wilson, in giving us a perspective of Quakerism in England.

MANY of the discussions in our meetings for business and many of the letters in our correspondence bear witness to the fact that many of our members have not yet recognized two changes that have lately characterized the Society of Friends. First, the personnel and outlook of our membership have changed in the last generation, and, secondly, that changed membership has demanded new methods in the conduct of our business affairs and in the style and manner in which we present our message to the world, especially when that message touches on social and political topics. I am not including the Quaker ministry in this consideration, using "Quaker Ministry" in its narrow sense. There is no demand among us for any radical change in our meetings for worship, though there is admittedly some difficulty in adjusting the claims of Biblical exposition, of theological exegesis, of religious experience, of moral reflections and quotations, of personal testimony and of vocal prayer into one short hour, or even two short hours per week of public worship.

Let us look first at our changed membership. Our forefathers in the faith were respectable, middle-class people, rather better educated and with rather wider sympathies than those corresponding to them in society generally. The women especially answered this description. Friends generally were evangelical in outlook and contributed their share to the personal sainthood that was one of the characteristics of that movement. They were philanthropic rather than political by inclination and training, though they took a fair share in the public service of the country. They served on education committees, hospital committees and boards of guardians. The honesty, industry and sobriety of that generation brought wealth to many families and that wealth was freely poured out for the public good and for the special work of the Society of Friends. Foreign Mission work was established, and likewise evangelistic work in the home field. Many educational establishments were endowed and Friends took a leading part in the great national and international causes of anti-slavery, temperance, social purity and peace.

Then came the children and grandchildren of that generation of saints and workers. A widely different world confronted them, or perhaps we should rather say that they faced the world with a widely different outlook. Possessed of wealth and without the barriers that had kept Friends a secluded body, they mixed freely with their fellows in university and professional life. Admittedly the Society of Friends did not give them what they required for their artistic development, nor did they find within its borders sufficient companionship of the required standard of culture and experience. Inter-marriage with the outside world became the rule and the old Quaker tradition waxed faint. Attendance at meetings for worship fell off alarmingly as the week-end habit and the attractions of the motor car asserted themselves. While still proud of their Quaker ancestry, and in some cases retaining membership, these people made no honest attempt to carry on the work of the Society, nor did they take any share in the drudgery that every organization requires, especially a religious organization working without a paid pastorate.

Under these conditions the Society must soon have died out but for the fresh membership of numbers of keen, active, young people, and old ones too, with a widely different background and widely different inherited characteristics, but who saw in the Society of Friends a new hope for the expression of the Kingdom of God upon earth. Quite frankly these were the sort of people who turned to political action as a potent ally in the establishment of the Kingdom. The old families tended to become more and more conservative in their outlook. These newcomers were largely members of the Labour party, or in sympathy with its aims. They were not over-endowed with this world's goods nor were they, economically, their own masters. So a different method had to be evolved for the carrying forward of the work of the Society. The old leisured class was gone. Also, there was a demand for a better type of committee work, for more business-like methods and for a much better grasp of the whole technique of the subject. So the expert was called in and now our committees are largely guided by salaried secretaries, capable of responding to the new demand.

Thus we have the new people and the new conditions for carrying on the work, and both must be frankly recognized. It is idle to suggest undue influence in certain directions, or undue wire-pulling to secure special decisions on debatable subjects. It is within the power of the membership of any meeting to counteract any such influence if it exists. If new men and new methods control the situation, it is because changed times have given them the power. There is a parallel change in the world outside us. Men who fifty years ago would have become Methodist local preachers are now Labour Members of Parliament and seek to establish a new heaven and a new earth by political action.

Two thoughts are called out by the recognition of the above conditions. The first is that there is still a demand for the active work of every member of the Society of Friends in the declaration of its message. The best standard of work is never attained when everything is left to the expert. The Society of Friends should be able to illustrate how the expert and the voluntary worker can co-operate in a spirit that is equally reliable in both, equally qualified to contribute something definite, equally ready to acknowledge the work of the other, and equally ready for sacrifice in service. We think it right to save our vocal ministry from the control of the expert. We ought to be able to find the right adjustment between the expert and the voluntary worker in the vast area of our committee work.

And, lastly, we shall have to admit the political appeal and the political challenge in our solemn assemblies. Good taste will largely determine when this is suitable and when it is out of place. Party attacks are not likely to find expression amongst us, but there will be appeals on behalf of social and political systems that are deemed more righteous than the present ones. After all, the more that political action can be linked on to religious conviction, the less chance will there be of a revolution that accomplishes nothing but increased bitterness, and leads to nothing but ever-recurrent strife. True wisdom depends upon our power to express eternal truth by methods that fit the facts of the moment, and by men who understand the world they live in. No arbitrary judgment is possible as to the actual value of the work of our own day. It can be judged alone by the light of the future but it does appear as though our call was to accept new conditions and new methods, and strive through them to express the way of life taught us by Jesus of Nazareth, and witnessed to by his Spirit throughout the intervening ages.

Geneva, November, 1927.

Secretary-Pastor

BY J. HENRY BARTLETT

Although we have not so designated it, readers may well conclude from our contributed articles in this issue that it is a Quakerism number. The following appeared as an editorial in the Philadelphia Friend for February 9 and it appealed to us at once on reading it that Five Years Meeting Friends would appreciate the opportunity of reading this statement made by so representative a Philadelphia Friend.

IN MEASURE these words both have an ecclesiastical lineage. Pastor is as old as organized Christianity. The shepherding of the flock, which it connotes, is inherent in the fellowship that gives reality to the Christian system. Secretary, in the Roman hierarchy, is venerable with years and not always savory in its connections. Recall some of the orders issued by Papal Secretaries in the past. It might be an interesting subject for research

r speculation to determine why some Protestant denominations ave adopted Secretary as the equivalent of Bishop. The scriptural erm Bishop might seem less objectionable than Secretary. In nodern times the term secretary has taken on a professional haracter. Definite courses of training give an equipment that nakes the secretary an expert in administration, quite as much s courses in religious training-schools make the pastor an ex-ert in shepherding.

Both these terms have come in the Society of Friends during the ast fifty years with a territorial difference of reaction not always asy to explain. A section of the Society, while approving secre-aries, regards a pastoral system as a repudiation of essential Quakerism, but many so-called pastoral Friends can see no ssential difference between pastor and secretary. In order to ssess the likenesses and the differences it may be well to inquire whether they have had their rise in a common need.

Theoretically, practically we are glad to believe in some places till, pastoral service in the Quaker conception belongs in ancient hrase to "elders, overseers and other concerned Friends." "Being nembers one of another" in reality, not in name merely, repre-ented in this conception the highest function of the group as a rowing organism. Where this function as duty and privilege as fully performed, that is where all had part in it, there the trength of the body increased; where it was neglected, in whole r in part, or where it lost its constructive character, the body anguished. So with varying degrees of success and failure the ociety came through two hundred years of its history with no pecially separated class for pastoral service. The wonder is that ith such essential functions as shepherding committed to the iembership at large, so great a degree of vitality persisted irough so long a time. There must be something very potent n the conception, or the issue would have been very different.

It is possibly right to assume that of various and somewhat ubtle influences that changed the situation at the end of the econd century of our Quaker history, none was more influential n America than what historians call the "frontier spirit." This pirit cast aside the more stable elements of human association, ccepted hardships and dangers and gave itself to adventure n the hope of expanded opportunities in new and undeveloped erritory of the United States. One who knew that pioneering t first hand insists that the old type of Friends' meeting in several f these new places manifested its ancient vitality and functioned ith a large measure of success. In the main, however, it was ot so. Populations were scattered over large sections of this ew territory, most exacting toil through long hours was a neces-ty for livelihood, and meeting duties were in the main neglected nd meeting privileges difficult. What more natural in such ircumstances than to employ some one to show kindness to rangers, to visit the sick, to seek the unchurched, and generally discharge the ideal of "membership one of another?" This is ne usual explanation of the introduction of pastors into the uaker system. The change in the type of meeting was regarded s incidental to this. Very similar, too, is the explanation of ecretaries. This is most convincingly expressed by Edith J. Vilson in an article with the caption, "The Old Order Changeth," *The Friend* (London) of Twelfth Month 30, 1927. It seems no ay unfair to assume, after reading this article, that *secretary* nd *pastor* represent the two sides of a common shield; that in ssence, if not in method, they are one.

It is probably true that the Quaker secretary had its origin ith English Friends. Certainly its development on that side f the water has been much more pronounced than with Phila-elphia Friends, although at the present time, speaking com-aratively, Philadelphia probably takes the lead numerically. The nglish Friends that centre in Friends' House have about fifty ecretaries; the Friends that centre in Philadelphia have about orty.

So on the one hand the pastoral system of the west, with what-ver of defect or merit it may have, is comparable to the secre-arial system of England and of conservative Quakerism in the Jnited States. The professional pastor and the professional ecretary have great power to make or mar the present and the future Society of Friends. It behooves all to whom the ideals involved are precious to inquire what the dangers are and what safeguards are possible.

In the recent Five Years' Meeting a ringing plea was made by one vigorously committed to the pastoral system that their pastors shall be "Quakerized" in order to preserve the ideals of the Society of Friends. This plea at once raises the question as to how far Friends' meetings can be subjected to programs and stated services without losing their distinctive character. If pastors are to vacate the functions involved in conducting meetings (is not that what is meant by being Quakerized,) then the functions left for them are quite definitely secretarial. They become the executive hand of the meeting in following up the membership, in ministering to the sick, in defending the Truth in social and political spheres and in standing in general before the world as more or less the representatives of meetings. But what of a membership that abrogates even these functions? Are not many of the chief benefits of Christian fellowship lost to the average member who has no meeting service and seeks none? It is evidently a situation subject to right hand as well as left hand errors. Pastors and secretaries both need, it would seem, to be "Quakerized." In the final analysis this is, of course, largely a question of personality. It is not the name that counts, but the character of the service.

It were surely presumptious to propose any method or any formula by which the desired end can be certainly attained. If we believe the special service of Quakerism is to mediate to the world the Headship of Christ in worship and in work, we do have a touchstone to which we can bring all our efforts. We are so sure that this principle works corporately that we will come to think of our service in corporate terms. Our efforts for the Society will not have an *ex officio* character. This point was particularly emphasized in one of the Philadelphia offices. On the contrary our service will reflect that common mind which is ever larger than ourselves and which will be done in the name of the group.

Evidently the new age demands the new system. Can the new system be so infused with the ancient principle as not to lose in distinctive character and service? Can we all be more thoroughly "Quakerized?"

The Church and Race

BY CLARENCE E. PICKETT

"He hath made of one blood all nations of men to dwell in the earth."—PAUL.

JUDGED by immediate results on his audience, this speech made by Paul on Mars Hill, Athens, was a failure. Through it he made no converts, and established no church. He never revisited this ancient seat of learning. Is the oration then the ardent outburst of an inexperienced youth spoken in the flush of idealism, carrying but little significance as guidance for the present day Christian conscience? Paul was a prophet, a poet, a seer. He saw, not by the slow processes of logic, reason, and experiment; rather did he discern by the leap of spiritual insight, what was possible in human relations. For him to see was to weave his intuition into the warp and woof of conduct. Wherever he went, barriers fell, walls of division crumbled; there was neither "Jew nor Gentile, Barbarian, Scythian, bond, or free, but all were one in Christ Jesus."

This Democracy of the Spirit characterized the early Church. In fact it was to the uninitiated its outstanding peculiarity. For Rome this was its cardinal heresy. It was a fellowship bound together by love and by the joyous discovery of the worth of human personality, and by mutual comradeship with the Spirit of God.

Then came those fateful days of the popularity of the Church. Now, instead of a fellowship, there emerges an institution with property, with authority, with the power and prestige of the State. Dogma, creeds, and discipline supplant joyous fellowship as the "tie that binds."

Although this transition was disastrous, although Pandora's box was open, the worst imps did not jump out. First, with all its evils, the pre-reformation Church did hold itself clear from invidious distinctions of race and color. It is to the credit of Roman Catholicism that it has retained that attitude to the present. Perhaps its missionary success is partly due to this universality of its appeal. Much as it suffered from its connection with the State, its very political connections have helped it to recognize the Fatherhood of God over all men.

One of the final effects of the Protestant Reformation was the separation between Church and State. While it took three hundred years to accomplish (in England and Germany disestablishment still lingers) no conclusion is more firmly fixed, especially in America, than the wisdom of this divorce. But a church based on dogma, and outward authority, even though that authority be vested (as with Protestantism) in the Bible, must ally itself with material power to perpetuate itself. The bride, divorced from the State, instead of returning to her first love, prostituted herself by a new marriage, this time with the newly arising economic social order. She became part and parcel of the industrial revolution. She lent her sanctity to exploitation. She profited by the prosperity of the world. She even approved of and encouraged slavery of human beings, because it was profitable to the economic life.

That unholy marriage of a Capitalistic Social Order with the Church has had a direct and fatal bearing on our race issue. Prosperity First, which became her slogan, led to a belief that God was with the prosperous. The fact that the Puritans survived and defeated the Indians proved their inherent superiority. The fact that Negroes ever became slaves, and that even today they are economically less prosperous than whites, proves their inferiority. The fact that Indians and Chinese have starved by thousands, while they lived in lands which if exploited would bring rich rewards, proved to us their inferiority.

A second element in the picture comes from our very evangelical fervor. Our prosperity has enabled us to promote expensive and extensive missionary programs. The sources of our income have been scarcely questioned so long as large gifts came to the Church for the extension of the Kingdom. Our economic superiority has been one of the reasons why we have been able to give expression to our missionary zeal. But this very crusade has too often given us the smug feeling of superiority because we were the teachers, they the taught, we were the givers, they the recipients. Valuable as our missions have been they have too often become our pride rather than our opportunity of loving and joyous fellowship with other children of God who have much to share with us.

One of the most tragic facts of the world in which we live is that our so-called Christian civilization has been so successful in convincing the world of its superiority. The Negro, naturally a singer, a poet, a prophet, seeing our superiority based on economic prosperity, proposes to base his future soundly and now begins to quote statistics to show his ability to attain wealth. China, Japan, and even India have their apostles of superiority based on efficiency and economic attainment. Of course one needs to guard his thinking here or he may be unwittingly pleading for continued poverty and economic subjection, which is by no means right or hopeful. He may seem to plead for indolence and laziness which of course are fatal. This is not the point. I plead not for less concern for health, sanitation, food, clothing, shelter and even luxuries. Rather, that we white Christians should find again the Pauline basis for our faith and should begin to exhibit it to others whom we want to lead to Christ. Undue emphasis upon dogma, legalistic religion, and institutionalism have supplanted Christianity as a joyous fellowship of friends in quest of God and of life. Only with the return to a Christian society, sitting lightly to institutions, in the world but not of it; taking responsibility for the social order, but always critical of it; thrilling over fellowship with persons; shunning unreal superiority at every turn; fearing to dominate more than being dominated; only such a drastic revision of our understanding of the religion of Jesus and of Paul seems to me an adequate basis for a Christian view of race.

Richmond, Indiana.

A Living and Eternal Christ

"It is the Living Christ we want to find,—the eternal revealer of the will of God."—From the Statement of Yorkshire Quarterly Meeting, 1919.

THERE have been many true and helpful words presented in the various epistles of our several Yearly Meetings, but it is safe to say that there have been none more true, more helpful, nor more urgently needed at the present time, than those that are found in the above extract from the Statement issued by Yorkshire Quarterly Meeting in 1919.

It is the need, the pressing need, of the whole Church of Christ everywhere,—not simply of our own little branch of it. It is the need of every single member of the Church of Christ, wherever he may be placed,—in every walk of life, in every position whether high or humble. To *know the living* Christ!—what is this but to be uplifted from what is low,—to feel the life of a new Spirit: to gain fuller knowledge of the will of God; to be filled with new strength to do that will; to be equipped in all ways for the highest service we can offer others: above all, to know the presence of the Comforter in every time of trial or sorrow.

Some time ago in my reading I came across the passages quoted below. They are from "The Religious Spirit in the Poets," by Rev. W. Boyd Carpenter, Lord Bishop of Ripon, and prove that the desire to know the living Christ is not limited to any single group of Christians, but rather pervades the whole body. Happy the day when this desire,—to know "Him who goes along to help,"—shall be the great desire of the whole Church of Christ, and of its greatest and its humblest member.

"There is a saying of St. Paul's which needs much careful thought and which calls us to wider realization of what Christ is to mankind;—'Though we have known Christ after the flesh, yet now henceforth know we him so no more,'—are the Apostle's words. Do they not summon us to recognize not merely the historical but the Eternal Christ? Do they not mean that though Christ was manifested in time, yet that the Eternal Christ is and must be beyond and above all time? Is it not this Eternal Christ which all men,—and pre-eminently we ourselves, and the men of our generation,—need to know?

"And if a man shall be found who will tell us that he believes in a Christ that transcends all pictures and images which men may make of him, who reveals himself to human souls in divergent ways and ways richly various because suited to man's varying needs, and that this Eternal Christ is the Christ he can cling to and believe in,—shall we say of such a man that he is not a Christian? If so, let Browning be accounted; but if to be helped to realize a Christ who is greater than any even inspired man can image forth, be a truly Christian work, then let us welcome Browning as a religious, nay a Christian teacher; for this he has striven to do."

> "That one face far from vanish, rather grows,
> Or decomposes, but to recompose,
> Become my universe that feels and knows."
>
> (Browning, Dramatis Personnæ.")

"One time, we are told, Browning read aloud this Epilogue to his friend, Mrs. Southerland Orr, and as he finished these lines which declared the eternity of the Face, which men bewailed as vanishing, he said: 'That face is the face of Christ;—that is how I feel Him.'"

Between the teaching of the historic Christ, recorded for our help, and the living, present teaching of the Eternal Christ, we find no shade of difference,—rather a helpful, confirming accord. Through that consecrated historic life, devoted to highest, holiest teaching by word and deed, and through the living presence of the Eternal Spirit we see the undimmed shining of the one Holy Spirit, given then and given now to lead human souls "into all Truth." With Whittier we can say that,

> "Warm, sweet, tender, even yet
> A present help is He:
> And Faith has still its Olivet,
> And Love its Galilee."

—I. R. in *Friends' Intelligencer.*

The Ripening Years

BY MRS. W. CLIFFORD SMITH

When age comes creeping on, then youth far distant seems,
Like an echo among the hills—caught up, tossed back,
Repeated in a fainter tone, dies out, is gone;
Or, like a dream, whose threads get tangled in the dreaming,
Which the troubled mind seeks to disengage, readjust,
And reconstruct, but never quite completes.

Age advances. Lost the lust for power and possession.
One by one, life's baubles fall from loosening, lingering hands;
Hands best fitted now to extend in benediction,
Or to lead a little child along some shady path.
Hands that would have plucked a robe, a crown,
Held taut the reins of government—best fitted now
To gather flowers, and soothe the brow of pain or care;
Hands less strong, more pliable, best adapted to ministering.

Age creeps on. The lengthening shadows measure,
And mark the fast receding days, and hours.
The lingering, longing gaze is lifted oft
To western skies, where sunset decks the bier of dying day;
Where shadows smooth the rugged hills,
And mellow light replaces noon-day's searching rays—
Restful to the tired frame, and soothing to the troubled heart.

Age approaches. The feverish haste and waste of energy
Has ceased. More frequent now the pause to rest;
More time spent in viewing the little things,
Which youth and middle life passed by. More wonderment
At God's unceasing care, and confidence in his controlling power.
More time to rest, to dream, to meditate;
Less time to heap up treasure—less desire to rule.
Ambition's flower fades, and falls. Hope smiles thro' the mists,
And where reason falters, faith takes up the fray,
And clears the skies of life's receding day.

In youth, our eyes were holden oft, or blinded were,
That we might not behold the beauty of the blossoming earth.
Too oft, the glittering rays of earthly gems obscured our view
Of ten billion sparkling jewels in the velvet sky of night,
World's unexplored, suns and systems, multiplied—
The handiwork of God. Oh! unheeding, untutored youth!
Your task to learn to weigh and measure values vast.
View oft the beauty of awakened dawn, the rift in sun-lit clouds,
And the silent majesty of mountain peak, snow-crowned;
That when the storms are past you, too, may say now free from fears,
"Old age holds more of sterling worth, more pain, but fewer tears,
Than all the span preceding life's golden twilight years."

Memory mounts the throne and assumes released control,
When faltering step, and failing sight serve to bind,
And circumscribe the freedom of the man.
Memory true to art, paints the pictures of life, and sketches in
The brighter lights, and deeper shades as they now appear,
Softening the glare of faults, deadening the blows of fate,
Making the whole a fairer picture than any pleasing part.
Age mellows hearts as well as wines, and so we grow
Less stern in judgment more patient with the erring one;
Made conscious of our failure to achieve long set lines,
Having broken the form, we seek to keep the spirit of the law,
And trust more and more to pardoning grace.

The twilight of a well spent life—end of a summer day—
What better crown could king or monarch wear?
Draw near Old Age. Who fears your solemn tread?
A life must be well spent that wins a peaceful ending.
If limbs less sturdy than of old, tremble as I walk the narrow way;
Or should I stumble in the unaccustomed path
That seems to downward bend, but upward leads to Heaven's gate,
I still may feel the pressure of a guiding hand,
And a song of hope shall cheer me to the end.

Old age draws near—I haste to welcome him.
His snowy locks a fitting crown, nobly worn,
His broad brow furrowed deep with serious thought,
Bearing the marks of care for another's needs;
His hearing dulled, that he might better hear
The songs of angel choir, and of earth's redeemed;
His eyes grown dim—the ever changing scenes
Of this present world can scarcely hold his thought,
Since that greater light's effulgence swept across his sky.

Old age draws nigh—I haste to welcome him.
Hand in hand, like comrades dearer grown than life,
We'll face the setting sun, with the penetrating glance
Of faith, discern the nearing shore; hand in hand
We'll plunge beneath the chilling wave, and rise
To wear the robe of *perpetual youth,*
The crowning of Christ's redeeming love.

1115 Ohio Avenue, Long Beach, Calif.

Our Japanese Guests

Ambassadors of Peace in full display
Adorn our Central Office window here;
Three mammoth dolls so silently bring cheer
From that fair Land of Sunrise far away
Where cherry blossoms in the month of May
Abound, and Fugi points without a peer;
Their presence makes the far seem very near;
Their gestures of goodwill all fears allay.
Equipped with travel passports, maidens shy,
Show name and place of birth, their purpose true
That friendship may increase as nations know
Their neighbors better; henceforth, to rely
On peaceful methods till the mighty blue
Pacific blends all hearts when breezes blow.

Richmond, Indiana. JOHN R. WEBB.

Renunciation of Present Policy

To hear the address by Senator Gerald P. Nye opposing the big navy plan, hundreds were unable to gain admission even to the outer doors of the Broad Street Theatre, Philadelphia, Pa. Making a strong appeal for the renunciation of the present policy of the United States in regard to Nicaragua the Senator said that a few wars have accomplished great purposes for humanity but "most of them have been inspired by selfish interests of a comparative few. Except for selfishness and for certain surmountable conditions, most of them have been entirely avoidable. The reason for the failure of the Geneva Conference to limit naval armament was that military men were allowed to control the negotiations, and military jealousies to dominate. The American people have been thoroughly fooled with relation to our affair in Nicaragua. There has been pretence that the United States is trying to assure a fair election in Nicaragua, but probably in its history Nicaragua has never had a more unfair election than you people had in Pennsylvania so short a time ago. Far greater is the occasion for marines in Pennsylvania at election time than in Nicaragua. Not one American life ought to have been wasted in Nicaragua. We have sacrificed the lives of marines there in the interest of our financial imperialism. I think the day will come when we shall bow our heads in shame when we come to that page in American history dealing with our activities in Nicaragua."

Sharing With Africa

The Hoyts and Their Work

Through THE AMERICAN FRIEND announcment has already been made that Fred and Alta Hoyt and daughter Martha sailed on February 3 for England on their way to East Africa. They will land at Southampton and go to London. From there they will sail around Gibraltar, through the Mediterranean, the Suez Canal, the Red Sea and down the East coast of Africa to Mombasa.

Here they will entrain for Kisumu, 585 miles from the coast on the shore of Lake Victoria. From this point they will drive by auto 25 miles north to Kaimosi station where they will be at home.

Alta Hoyt's father, mother and grandfather were ministers in the Society of Friends. She wrote of her youth: "I cannot remember the time of my conversion as we were taught of Christ from childhood. I always prayed in family worship as far back as I can remember." She graduated from Friends University in 1904 and taught one year at Stella Academy.

Fred Hoyt attended Friends University and gained a great reputation as a football player. He was also active in the Y. M. C. A. and was a recognized Christian leader among the students on the campus. During most of his life in the West, he lived on a farm. He gained a practical knowledge of carpentry, machinery and engineering.

In 1912 these Friends joined the staff of the Friends Africa Mission. Alta Hoyt found abundant room for her talents in the schoolroom, the church and in pastoral service. Her wisdom and experience have been of great use in the work of the Friends meetings in and about Kaimosi.

Fred Hoyt has had charge of the milling, forestry, manual training, agricultural and building operations of the mission. He has built roads, hauled logs from the virgin forest, run a sawmill and built houses. He has directed the making and laying of brick. He has had the care of some 60 acres of coffee bushes. He has taught the boys how to make benches, tables, chairs, boxes, beds, doors, and window frames.

The sawmill, to which reference has been made, was run by a water turbine. The flume and turbine gave out completely before the Hoyts came home for furlough. Some $2,000 has been contributed toward a new outfit, but $4,000 more is needed to complete the fund. With this new equipment Fred Hoyt can furnish all the lumber needed by the mission and have some to sell. In the past the industrial work has been entirely self-supporting.

On Sunday Fred and Alta Hoyt often spend several hours visiting the meetings about Kaimosi. They are ever alert to share Christ with all about them.

The three Hoyt boys are remaining in the United States to complete their education. Howard and Paul are in Friends University and Wendell is in a private school in Arkansas.

The Hoyt family are returning to Africa at a most opportune time. The field is badly understaffed, the Bonds, Conovers, Margaret Parker and Elizabeth Haviland being the only workers there at present. The African people are eager for a practical education and the government is becoming deeply interested in this phase of work. The church is growing with unusual rapidity and needs the sympathetic counsel and wise guidance of mature minds.

To help in the complete redemption—physical, social, intellectual, economic and spiritual—is the glorious privilege of Friends both in American and East Africa. Surely we who remain at home will do our full share in supporting and sustaining these Friends who have gone forth under a sense of commission to help in building the new Africa.

ANDERSON ACTIVITIES

The past few months have been very busy ones for Friends of Anderson, Indiana, Meeting. During the summer months, four new classrooms were completed for use by the Intermediate department of the Sunday school. While this work was being done the Meeting began work on the new parsonage and this was ready for use before Christmas time.

The young people of the Christian Endeavor conducted a Young People's revival the week of January 30 to February 3. Helen Hammer, one of our own young girls, a graduate of Cincinnati Bible School, was chosen to bring the messages each evening. The series of meetings resulted in much good being accomplished. Many young boys and girls found Christ and declared themselves as followers of him.

The attendance at Sunday school and at the services for worship have increased during the past months. There being a fine spirit of co-operation on the part of Friends toward the program outlined by the pastor, Joseph W. Youngs. For the past several weeks, a visitation campaign has been conducted by the members of the Ladies Aid. A recent religious canvas having been made by the Anderson churches, many new people have been visited and told of the work being done here.

The local meeting is making plans to entertain the second Friends Chautauqua of Religious Education during the week of February 27 to March 2. Invitations have been given to all churches in and near Anderson and to all Friends Meetings of Fairmount Quarterly Meeting.

Race Relations week was observed by having Ivan Parboosingh, of Jamaica, a junior at Earlham, speak at the morning services, Sunday, February 12, and Raymond Mitchem, colored, of Anderson, bring messages in song. On the following Thursday, Miss Crystal Bird, colored, who is working under the direction of the Friends Service Committee addressed the meeting. The Anderson churches were invited to attend the service.

Loving means making experiments all the time; it is the path by which we discover the true meaning of life. More of God is to be found in the simplest act of a loving heart than in the most profound thesis of the theologian.—HENRY T. HODGKIN.

Alta Hoyt Howard Wendell Martha Paul Fred Hoyt

Significant Testimony Given

BY SIDNEY L. GULICK

Notwithstanding the continued civil war in China, which alone absorbs the attention of the daily press, abundant evidence shows that the Christian movement goes on with steadily increasing vigor and hopefulness.

Three witnesses of the highest competence report the situation in three areas. Dr. J. Leighton Stuart, President of Yenching University (Peking), speaks for North China. Dr. Edward H. Hume, one of the founders of "Yale-in-China," describes conditions in Central China, in Hunan, south of Hankow. Dr. C. K. Edmunds, former President and now American Director of Lingnan University (Canton Christian College), presents the facts for that region.

IN NORTHERN CHINA

Dr. Stuart reports: "The Christian schools in North China were able to carry through the last session practically without interruption, and there was every indication when I left China in September that all of them could open as usual. Our own University had opened a week before that with capacity enrollment and with every indication that the session could be completed without disturbance. In over twenty years of residence in China I have never known a more friendly attitude than during the past few months of supposed anti-foreign feeling. In my own experience this applies to all types, ranging from conservative old officials to radical young students. This is also true as far as I can gather of the other schools in the same region.

"There also seems to be a rather noticeable increase in interest in Christianity among the students. They seem to feel that superficial revolutions and enticing catchwords cannot cure the nation's ills and that they must get down to fundamentals. The outlook for Christian work in regions where this is not prevented by military activities has never seemed more promising than now. Even in the disturbed areas it should be recognized that it is not the attitude of the people of the locality but the dangers incident to civil strife that are interfering with missionary effort. There is a ringing challenge to every form of hopeful and heroic effort that really promotes the welfare of the Chinese people."

IN CENTRAL CHINA

Dr. Hume declares: "While the political situation in Changsha remains unsettled, as it does throughout the whole of Central China, there are reassuring signs of friendliness that deserve to be noted. Thus, Rev. W. H. Lingle of the Presbyterian Mission writes: 'In all my thirty-three years in China, I have never seen the people more friendly. After the frenzied madness last winter and spring, this is like old China again. The Commissioner of Foreign Affairs assured me that the officials of Changsha appreciated very much my coming back, and extended to me a very cordial welcome. The attendance at church on Sunday is increasing, notwithstanding the fact that a foreigner is preaching. Chinese Christians are conducting classes in our girls' and boys' private schools without any help from the missionaries. We have daily prayers and Bible study with opposition from no one. In the Yale Hospital, Dr. Wang and two other Chinese doctors seem to have more than they can do. German missionaries have started a hospital in the building formerly occupied by the School for the Blind. It is called the Hudson Taylor Hospital, in memory of the founder of the China Inland Mission, who died on the premises in 1905. There is abundant need for hospital work in Changsha, and I am sure the Yale doctors would be warmly welcomed. The only question would be getting past the Consuls.'

"There is little doubt but that Chinese throughout Hunan would like to see the re-establishment of Christian colleges and schools, and that, as soon as the wave of political excitement dies down, those Christian forces which stand ready to adjust themselves to the existing situation will have a larger field of service than ever."

IN SOUTHERN CHINA

Dr. Edmunds tells of significant communications from the gentry of Canton, as well as from the alumni, students and faculty of Lingnan University. The Mayor of Canton and Finance Minister of the Nationalist Government wrote to Dr. Edmunds expressing his "sincere appreciation for the splendid work that the Lingnan University has done and is continuously doing for the advancement of modern education in China. The maintenance of institutions like the Lingnan University as an institution of higher learning under Christian influences and international auspices would be most helpful to China in her great struggle for national freedom and independence."

The President of Lingnan University, W. K. Chung, urges the continued help of "at least as many foreigners as are at present on the staff. We are asking this," he explains, "not merely for the financial aid which they represent. Even if we had a million dollars at our disposal we should want foreign professors in this university. We should want them just because it is a university."

A cablegram from Canton signed by 800 students reads: "Students united resolve to struggle loyally supporting University. Deeply appreciate past help. Strongly urge you to take still keener interests now. Long live Lingnan."

Dr. Edmunds himself states: "The many rumors of governmental interference with our institution have been grossly exaggerated. The attitude of the Canton government is not only one of tolerance but of active co-operation in the development of Lingnan as an educational institution of the highest rank under Christian influence and international auspices. The only requirements the government has made seem entirely reasonable and in fact desirable, namely, that we should be known as a privately owned and not a government institution, that the president should be a Chinese, that a majority of the Board of Directors should be Chinese, and that religious instruction should be on voluntary basis.

"We had in recent years made a serious study of the problem of religious work and had already put it on a voluntary basis throughout the institution so that the government regulation only constitutes an approval of the policy we had been led to adopt as most effective in the end.

"A better basis of co-operation with the Chinese than ever existed before has been effective since August 1, 1927. A local Board of Directors composed of fifteen Chinese and, by the special desire of the Chinese themselves, six additional American and British members, has assumed a larger measure of responsibility for the current operation while we as Trustees still hold the property and maintain an American personnel."

A cable message from Dr. James Henry, received December 17, after the uprising and suppression of the communists had taken place, says, "Absolutely no cause for anxiety or alarm."

In this time of China's greatest need, American Christians have a wonderful opportunity, seldom, if ever before, equalled. Let us maintain at a high level of efficiency by generous financial and moral support the Christian churches and educational institutions already established. The future of the Christian movement in China depends in no slight degree on what we do or fail to do at this time of crisis.

HIGHER LIVING STANDARDS FOR WORKERS

We believe that prohibition has ushered in a new day for the workers of America; that it is enabling them and their families to enjoy comforts that they never could afford when a part of their pay envelope went for booze; that labor must choose between putting the money over the saloon bar or putting it into cooperative banks; and that the 'wholesome' wines and beer recommended by the A. F. of L. convention constitute the precise reason why millions of workers in Europe have never been able to secure as high a standard of living as have American workers—their brains are so pickled in alcohol that they cannot think straight. No man ever yet improved his lot by taking poison into his system."—Editorial, *Locomotive Engineers' Journal.*

Osages Accept Christ

News from Our Indian Missions

Our Osage Indian Mission celebrated Lincoln's Birthday in an unusual way this year. Under the leadership of Arthur and Nettie Hadley, our missionaries at Hominy, the Bacone Indian School gospel team, including fifteen Indian students from Muskogee, Oklahoma had been invited to spend the week-end at our Mission. On Saturday evening, February 11, the visitors presented an impressive play, "The Soldier of the Cross." On Sunday morning the meeting for worship was led by four of the Indian students, taking for their topic, "At the Cross Roads." Four others in the team led the evening meeting with the topic, "Facing the Challenge." After their simple, direct messages, their leader, with Arthur Hadley, invited any present who wished to accept Christ to come forward and take their hands. After a little hesitation, one Indian woman came, then another, then one of the young men who is a leader in the Christian Endeavor Society, two young married couples, and other young people until fifteen had come forward, including ten Osages and five from other tribes. For nearly seven years some of these people have been listening thinking, considering the call of Christ, and Lincoln's Birthday became for them a Decision Day. They want Friends to rejoice with them, for the Osage Mission has become a place of great joy. Steps will be taken in the near future towards organization of this group as a church which we hope may take increasing responsibility in directing activities of the Mission.

DIRT FLIES AT WYANDOTTE

Excavation for the new church so much needed for our mission at Wyandotte, Oklahoma, was begun on January 31st. The building will be of natural stone boulders, which have been contributed and hauled to the building site by members of the local congregation and will accommodate a Bible School of 300 when finished. It is being erected under the direction of M. C. Reeve, an Iowa Friend, who, with his son Fred, have gone to Wyandotte from Oskaloosa for that purpose. Charles O. Whitely, who is supervising all building operations on behalf of the Associated Committee on Indian Affairs and the Home Mission Board, has made two visits to Wyandotte this winter, first for purchase of the lots for building, and later to supervise purchase of materials and final determination of plans, in cooperation with Westine Lietzman and Dorothy Pittman our missionaries at that place. At the time of his last visit, February 1 and 2, Charles Whitely wrote: "Building material is being placed on the ground and the whole village is excited over the affair. I wish Friends could see the possibilities—250 to 275 Indian boys and girls, keen and alert, away from home influences, anxious to learn, ready to respond, and with such confidence in Westine and Dorothy. To have them in a church building equipped to care for them is a wonderful opportunity and a great challenge." The Indian boys and girls referred to are pupils in the Government Indian School at Wyandotte, all of whom will attend our mission Bible School as soon as the new church is ready to receive them. For several years past our missionaries have directed Sunday and week-day religious education work at the school.

The primary room in the new Wyandotte church will be finished by the Friends Guild and Auxiliary of Boston Monthly Meeting, New England, in memory of Georgia B. Wood, who was for so many years an active worker for our Indian Missions.

TERRACING FOR BIG JIM

Eber and Martina Hobson write of very practical help received by both Whites and Indians in the territory of Big Jim's Band through cooperation extended by the Oklahoma State University. Their January report states: Josh Lee was with us one night from the University of Oklahoma and gave one of the best lectures we have ever heard on "The School, the Church and the Home." This month the University has brought their influence strongly into our country in the form of institutes in the school houses. Two of the speakers, Dean Voght, and Professor McRuer, took dinner with us one day. They said we had the best country church building in the county (Cleveland County) and took great interest in the property and all its improvements.

The Chamber of Commerce at Norman is sponsoring a movement to demonstrate in Cleveland County the salvaging effect of terracing to prevent the washing away of hillside crops by heavy rains. An average of 150 acres of land every week, or more than fifty farms of a quarter section each, have been abandoned each year recently, because of erosion. Nearly half of our Big Jim Mission farm has been terraced this winter. Eber Hobson writes: We had five white men and one Indian on the terracing job, and the Indian was first on the job every morning but one, and was one of the best men.

KICKAPOO GIRL AT OAKWOOD

Freinds of New York Yearly Meeting helped to make it possible for one of our Kickapoo Indian girls to enter Oakwood School for the second semester this year. Philip and Susie Frazier's January report states: Mr. Frazier took Myrtle Ketch-e-shaw-no to Oklahoma City and put her on the train for Oakwood School in New York. Myrtle was extremely happy and expressed her appreciation. Our Indians too are glad.

The Frazier home has suffered severely from sickness recently. In December a little niece of Susie Frazier's died from diptheria. In January Philip and Susie Frazier and little Francis all had flu, and a little later Wilbur the youngest child, and Philip's niece, Margaret Brave, took the chicken pox. All were better at last report.

JUST AS TRUE NOW AS SEVENTY YEARS AGO

The following lines are sent us by Phebe Wing Sawtelle of Amherst, Mass., who writes that they are reproduced from memory by her brother, Edward Wing, of Oakland, Maine, as taught him by his mother nearly seventy years ago.

"How big was Alexander, pa, that people called him great,
Was he like great Goliath tall his spear a hundred weight?
Was he so tall that he could stand like some tall steeples high,
And when his feet were on the ground his hands would touch the sky?"

"Oh no, my child, about as big as I or uncle James,
'Twas not his stature made him great—the greatness of his name."

"His name so great! I know 'tis long, but easy quite to spell,
And more than half a year ago I knew it very well."

"I mean, my child, his actions were so great he got a name
That everybody spoke in praise and told about his fame."

"Well, what great actions did he do? I want to know them all."

"Why, he it was that conquered Tyre and leveled down her wall
And thousands of her people slew, and then to Persia went,
And fire and sword on every side through many a region sent."

"Did killing people make him great? Then why was Abdel Young
Who killed his neighbor training day put into jail and hung?
I never heard them call *him* great."

"Why no, 'twas not in war
And he who kills a single man, his neighbors all abhor."

"Well then, if I should kill a man, I'd kill a hundred more
That I might be called great and not get hung like Abdel Young before."

"Oh no, my child, that never'l do. The Gospel bids be kind."

"Then they who kill and they who praise, the Gospel do not mind."

INCREASING DISTRESS IN COAL FIELDS

Service Committee Finds Conditions Worse Than Had Been Anticipated

After ten days of relief work in the Pennsylvania coal fields, it is quite apparent that the report submitted by Sophia Dulles to the American Friends Service Committee, on January 26, was not an exaggeration of conditions, but rather an under-statement.

The Service Committee having decided to administer relief, Sophia Dulles with Edith Hall proceeded to Barnesboro, Pa. On Friday afternoon (February 3) a meeting was held with representatives of the local churches present; business men, unions, firemen's auxiliaries, and additional interested men and women from the community. The chairman of the local Red Cross Chapter was also in attendance, but not in an official capacity.

The immediate result of this meeting was that the Relief Committee provided the A. F. S. C. with a store on Main Street, under the Knights of Malta Hall, and at once set about organizing for the distribution of clothing.

The Relief Committee had co-operated, and is co-operating, most whole-heartedly with our workers. Indeed without them our work could not be carried on so successfully. Members of this Committee were already informed of those in need and only these people were admitted to the store. After a few days the demand for relief became so great that we had to board the front of the store, to prevent the glass windows being smashed by the pressure of the crowd outside. Over the store we have a big, painted notice: "American Friends Service Committee—Headquarters." The Service cross is also painted on the notice.

No other association is relieving the distress in Barnesboro. The Service Committee holds the field alone, with the exception of the local Union. But the Union is sadly restricted in its work by lack of funds. At present they are giving every adult 75 cents a week, and every child 25 cents. The maximum allowance to each family is $3.00 a week.

The American Legion distributed baskets of food at Christmas but restricted their efforts to non-strikers. Therefore those most in need did not benefit by that aid. However, the local commander of the Legion is very interested in the A. F. S. C. work and is assisting in the distribution of clothes at the store.

Our organization is now functioning so efficiently that the union has asked us to take over goods that they have received for distribution.

The distress is increasing. Water has, in many cases, been cut off from the houses of those strikers who cannot pay their rent. The mining company has also control of the electric works, and consequently electricity is being removed from the strikers' homes.

There is general fear in Barnesboro that with no prospect of immediate work, and with resources dwindling, the I. W. W. workers will take advantage of the desperate straits the strikers are in and advocate violence. Indeed it has been reported that some members of the I. W. W. are already on the scene. On a few occasions there has been bombing at night.

On the other hand the publicity that is being given to the coal and iron police, and their rough handling of the strikers in many instances, have caused some of the mines to dispense with them. One mine at Barnesboro that had been closed could not be operated so long as the police were in possession. Now, however, with their withdrawal the mine is resuming operations with some local men employed.

The distress is so great that it has become apparent that if we are to make any impression we must restrict our activities to some one sphere. We are therefore planning to start school feeding by giving to the undernourished children one glass of milk and two graham crackers. This will be given in the morning, during school hours with the co-operation of the school authorities.

We need children's clothes, children's shoes and stockings, in serviceable condition, if the work is to continue. The report that was submitted to the Service Committee, in Philadelphia, was not a complete report we now realize, and the situation is far more serious than we had anticipated at that time.

Also we need funds to carry on this work. Those who are working for the Committee are not obtaining any remuneration—they are donating their services. The milk scheme that we have outlined is not yet in operation. It must be developed, we feel, and certainly should be developed on a large scale during this period.

Please send money to 20 South 12th St., Philadelphia, Pa., and clothing to Elizabeth G. Marot, 15th and Cherry Sts., Philadelphia, Pa., marked "For Miners' Relief."

Ultimately the inspired teacher is only discerned by the inspired hearer: it is the answer of the conscience that authenticates the divine message.—W. H. BENNETT.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

BEGINNING AT HOME WITH YOU AND ME

Stanley High, Journalist and Author, Calls Racial Conflict a "Main Street Problem"

"Militarism, Communism, and a belief in the necessity for inter-racial conflict are being forced by the action of so-called Christian peoples on the younger generation of Africa and Asia," according to Stanley High, journalist and author, speaking recently in Rochester, New York. Mr. High has just returned from a year of study of the Nationalistic movements in Africa and Asia.

He declared that the youth of Africa, India and China are no longer willing to keep in their place, that is to keep in the place of inferiority to which the white man has consigned them. They are rapidly cutting the apron strings that have bound them to the people of the west. In labor unions, in Nationalist movements, in a multitude of ways they are moving toward the destruction of the white man's world domination.

Mr. High pointed out that conflicting ideals are being presented to the awakening people of these lands. He declared that the next period of world history would largely be determined according to the particular ideals that are chosen by Asiatic and African peoples. Chief among these conflicting ideals were Communism and Christianity. The one advocating justice and equality by force, the other advocating those ideals by a method of love.

"The place where the vital choice will be determined," he said, "is not in the Orient, but in the west. We in America and Europe live in glass houses. Two-thirds of the human race, the men of yellow, black and brown skins, are watching us in order to determine just how they must act if they would win their freedom. Every Gary school strike, and Ku Klux Klan outrage, every outburst of our jingoes helps to convince these people of other lands that only by the Communistic doctrine of hatred and force can they win their place in the sun."

Mr. High appealed to the young people to take Christianity seriously; to set up a few laboratories in which it could actually be demonstrated that there were some folk who were willing not to preach but to practice Christianity. "The business of solving these world problems" he said "is a Main Street proposition. It begins at home, with you and me."

The church which has survived for two thousand years, in spite of all sorts of blunders and mistakes and extravagances, must rest upon some human necessity.—JOHN A. HUTTON.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE "ELDER BROTHER" IN NICARAGUA

Editor THE AMERICAN FRIEND:

The occasion of this communication is a letter in the current issue of THE AMERICAN FRIEND from K. N. Williams, criticizing your attitude on the Nicaraguan situation. Having read with approbation everything relative to this matter that has appeared therein, and noting the rarity with which congratulatory correspondence is displayed on the editorial page of THE AMERICAN FRIEND, I feel constrained to comment on this letter.

It is true, I believe, as Chancellor Elmer Ellsworth Brown has stated, that the worst kind of untruth is the truth told wrong. With Friend Williams' facts I have no disagreement, but it seems to me that his interpretation of them is open to question.

My acquaintance with Nicaragua is confined to a few hours in Corinto something over a year ago. The thermometer registered 112 in the shade, which I was told is not unusual. At 85 it is considered cool. An engineer of pure Nordic ancestry engaged in road building assured me that the climate would be unbearable were it not for his vacation in the States every summer. Under such circumstances perhaps it is not surprising that the native philosophy should be one of Dolce Far Niente, Mañana, and "let George do it." A corpse is left unburied by the roadside because it is easier than burying it. A bandit is executed on capture because that is easier than bringing him to trial. I have heard similar sentiment expressed by a policeman in a municipality in this country, who suggested seriously the avoidance of judicial red tape and possible miscarriage of justice by shooting supects instead of arresting them. Our Federal government seems to take the same attitude. It is a good thing to bring the advantages of civilization to peoples less fortunate than we, but that involves understanding them and winning their confidence and making friends with them, and when it is so much easier to kill them.

Friend Williams compares the United States attitude to that of an older brother intervening to stop a quarrel between two younger brothers. It is a good simile, and deserves to be examined in all its implications. When a brother interferes in a family dispute because he is covetous of the object over which it is being waged, his action loses all semblance of morality. The first man who strove to be his brother's keeper became his brother's murderer.

Perhaps it is true that the average Central American is ignorant, and easily influenced by unworthy models. It may also be true that he enjoys the prestige that a display of military habiliments entails, just as the ignorant element in the population of other lands. And the illiterate class may form a larger element in the population of Nicaragua than in some other countries. But the way to cure this condition is not by sending armed forces of a foreign nation into the country, for that only converts a civil war into an international one. Friend Williams suggests sending in missionaries who can instill brotherly love, with which suggestion I am in perfect accord. There are already such missionaries in Central America, and they maintain at least one school in Nicaragua, but how can missionaries implant such ideas as love and forbearance and the ideals of the Sermon on the Mount, when the same country that sends them also sends marines to preach a thoroughly irreconcilable message? Friend Williams was glad when the armed forces arrived, but he was not a citizen of the invaded country. How did the natives feel about it? Is not the only way to restore peace to withdraw the marines and send more missionaries and more Good Will expeditions?

Finally, Friend Williams brings the charge of sentimentality against the staff of THE AMERICAN FRIEND. But how about the sentimentality of the man who believes that Uncle Sam is acting from altruistic motives when he invades a foreign country to create an embassy about some invested capital and an interoceanic canal route? I, for one, do not believe that a sojourn in Nicaragua would cause any change in the editorial policy of THE AMERICAN FRIEND. I have too much confidence in your intellectual ability for that.

JOSHUA L. BAILY, JR.
1015 N. Charles St., Baltimore, Md.

CHRISTMAS AT LYNDALE HOME, JAMAICA

On the 15th of December, 1927, the Highgate Continuation School closed for the Christmas holidays. More than half of the girls that attend belong to Lyndale Home and so it is important that note be given of what has taken place within the school limits. In the evening of the 15th a secular concert was given by the school. It was prepared by Miss I. Grey, the new teacher who has filled the place during Miss Lora Arms' absence, the latter being on her furlough. The building was beautifully decorated with flowers, creepers, ferns and roses which the girls gathered and arranged with the aid of their teacher. The chairman for the evening was Mr. C. Goffe. Quite an interesting program was prepared. The girls put forth their very best and all those present seemed to enjoy it.

The holidays started the next day, and all the girls who were going home for their holidays left and the rest remained here to enjoy the happy times spent at Lyndale which I wish to describe to you. A Christmas service was held on the following Sunday, the 25th. The members of the church gave a pageant in the evening and the choir rendered four special songs. We had for our chairman Inspector Graham who frequently visits us in school and gives helpful advice. He gave a beautiful address.

Christmas at Lyndale is one of the precious and happiest times of the year for every one within its borders. Everyone, little and big, is busy. The small girls make embroidered handkerchiefs and pin cushions. On Christmas morning the girls get up very early, go out and sing Christmas carols at the neighbors' doors. Then they return home feeling that they have helped to make others happy at Christmas time. Every one is excited when big parcels arrive from the post office and Christmas is surely on the wing when Miss Stanley closes her door to unpack those parcels and store away the contents till Christmas evening.

On this evening we had a beautiful tree in the drawing room decorated with presents such as dolls, towels and wash rags, dresses, tablets, handkerchiefs, pencils, toys and cards, rockets, starlights and candles, besides other presents for various ones. Seats were arranged for every one and the girls entered the room singing: "Bethlehem's Beautiful Star." After the singing was over we all repeated the second chapter of Luke and Miss Stanley led in prayer. We had quite a number of visitors to share our Christmas treats with and every one was anxious to see the presents that hung from the beautifully decorated tree. The candles were lighted and one looking on might agree with me when I say that every eye was as bright as the candles that were burning. The gifts were distributed and there was general excitement because every one was anxious to examine her presents. After the tree was stripped of its beautiful ornaments we all went outside to fire rockets and had a jolly time.

On the following Monday we had a sumptuous Christmas dinner. It has been the second one in our nice new large dining room. The room was beautifully decorated with crepe paper, balloons, flower pots with blooming flowers and ferns. All the tables were nicely set and decorated with a beautiful bouquet on each carefully arranged by Miss Kennedy. There were about 60 people present. A turkey was given to us by Mr. Karr, father of one of the girls, who came to take his little girl home and this contribution was much appreciated by all of us who had the privilege of enjoying the dinner. Another turkey was given and also a ham. For dinner

there was roast turkey, boiled ham, rice and peas, potato salad, creamed peas and pickles. For dessert we had plum pudding, raisins sent us by Miss Arms from America, dates and assorted sweets which were placed in crepe bags, the pattern of ladies that were made to stand up before the individual plates. These pretty bags were given to us by our good friends the doctor and his wife. The dates and sweets were given by Miss D. Johnson of Pt. Antonio, a very faithful friend of ours. This lovely dinner was carefully planned and prepared by Misses Hoover and Stanley with the aid of some of the girls.

We girls are always happy and our desire is to share this happiness with others who are less fortunate than we are. Miss Stanley is a real loving, thoughtful mother to all, and it is by her guidance and grace that love rules in our home and happiness reigns and care is forgotten. School reopened on the 9th of January, 1928, after a holiday of three weeks. During the last week Miss Stanley hired a truck and we all went to the almshouse and gave a treat there and had a little service. The money used was obtained on the Sunday we gave our pageant and song service. The poor people were very happy and we were too. We pray God's blessing on our Home now and forever more. RUTH S. UDIT.

PUGET SOUND FRIENDS IN QUARTERLY MEETING

Puget Sound Quarterly Meeting of Friends was held in Everett, Washington, February 3 and 4. The meeting on Ministry and Oversight met Friday evening and after the business was discussed a very inspiring sermon was preached by Gervas A. Carey of Newberg, Oregon. His theme was the delight of being in the house of worship. Among other things he told of being on a fishing trip on one of the Oregon streams into the mountains where the frost lay on the ground all day long and of trying to build a fire. All the available material for kindling was used up and no fire. He stated that many of our churches had a shortage of kindling.

Saturday morning, another very helpful message was given by him on the need of a goal in individual life and in church life as well. He pointed out that an objective in life or church work kept one to the task, prevented side stepping and inspired with determination and perseverance. This message was very timely indeed and inspired all with new courage and determination to go forward in the work here.

The business meeting of the afternoon put a new and brighter outlook on the work here. Many very delicate subjects were discussed in a very frank and kindly manner. The business session was the longest ever attended yet. Due to the efficiency of the clerk, Claude Hoskins, the interest was good to the last. Friends were also happy to have in the meeting the Coppocks from Peshastian.

On Sunday morning, Gervas Carey was in the meeting with the Friends of Memorial church, Seattle, and in the evening he talked to the Junior Christian Endeavor there. In the evening he was in Everett again, where he was most cordially received and did a great deal of good.

The report of the Quarterly Meeting Superintendent was very inspiring. He reported an increase in the activities of the Quarterly Meeting and especially along evangelistic lines. There has been established one outpost in a community near Everett that has about 1500 people and no church of any denomination. There are other places where Friends are planning to open up work. There are great possibilities on the Sound for Friends.

The work in Seattle and Everett is coming along nicely. Everybody is feeling good, is working, is praying and so say to the Friends in America, "Keep your eyes on Puget Sound and you will see things happen."

YOUNG FRIENDS MEET AT WILMINGTON

The Young Friends Activities Committee held its first meeting of the year, December 29, in the basement of the Wilmington Friends Church, with a good number of representatives present. After a period of silence, the new officers took their places. Maynard McKay being the presiding clerk for the winter months in the absence of Ethel Linton, the regular president, and Thelma Fisher acting in the capacity of secretary and treasurer.

Ethel Linton, who was home for the season's holidays, gave an extensive report of the Conference of Yearly Meeting Superintendents of Young Friends Work and Young Friends Delegates of the Five Years Meeting, which she had recently attended. She explained in detail the scheme that Elizabeth Marsh, the Executive Secretary of the Five Years Meeting, is attempting. The secretary was instructed to send out the survey questionaire immediately, urging the churches to be prompt in filling out names of church organizations and young people between the ages of fifteen to thirty-five.

The Regional Conference Project was discussed and the committee directed the secretary to communicate with the representatives of Western and Indiana Yearly Meeting expressing a willingness to cooperate with them in the future, to make possible the much needed training schools for the young people of the Yearly Meetings. Mention was made of the International Conference to be held at Eerde, Holland next August and the hope expressed that the young people of America might decide what as a nation we believe and thus give our representatives a concrete understanding of our opinions on some of the vital questions that will be discussed there.

The fact that "The Annual General Conference" is to be brought back to Richmond this year and the dates were announced.

The Young Friends Activities Committee voted their willingness to help in the campaign, sponsored by Clyde O. Watson, for THE AMERICAN FRIEND throughout the Yearly Meeting.

The Quarterly Meeting Conference which was held at Leesburg, December 24, proved satisfactory and an invitation was extended the Young Friends Activities Committee to attend a similar meeting at Martinsville, Ohio.

The meeting discussed the topics, "How the morals of the young people are being improved today," led by Thelma Fisher, and the topic of 'Science and its effect upon the young people of the church," led by Herbert Carey.

MAYNARD MCKAY, *Presiding Clerk*
THELMA FISHER, *Secretary.*

FRIENDS TEACHERS WANTED!

The Board of Young Friends Activities is continuing its work of helping Friends teachers locate in Friendly communities. A good many letters sent out in the past month have met with prompt and helpful responses. Assistance has already been given to a number of persons and schools, though the season is still early While no effort is made to run in competition with, or on the same basis as, a regular teachers' agency, positions and workers are frequently placed together with satisfactory results. No set fee is charged for this service, but some recompense on the part of the satisfactorily located worker is appreciated.

We need experienced persons for the following positions:

1. A mature man for college history department.
2. Three Men's Athletic coaches and directors; one prepared to teach Math. and Science; another to teach Math., Physiology, English or History; the other to teach Science.
3. One senior high school English teacher.
4. Three elementary grade teachers, two for sixth grade.
5. Two Latin teachers. Should be familiar with College Board Examination work.
6. Two French teachers.
7. Teacher for Mathematics and History in junior high school
8. One Science teacher, Friends Academy.
9. Home Economics teacher.
10. An agricultural worker, an office secretary and some mature women for positions in orphans homes are called for.

A good many teachers are filed in the office, the majority of them having had experience. Let the Young Friends Board, 101 South Eighth Street, Richmond Indiana, know if you need teachers.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

TEACHING IN THE SUNDAY SCHOOL

By Goodrich C. White

Cokesbury Press, $1.00

This is just such a book as the great majority of our Bible School teachers will appreciate. It discusses in a very thoroughgoing manner the methods of teaching and while true the very best findings of pedagogy, the vocabulary is non-technical and easily understandable.

There is exhibited a fine sense of fitness in the emphasis which is placed on the more essential and fundamental problems of the teaching process. The chapters treat: Attention, Study, Story Telling, Lecture, Questioning, Illustration, Dramatization, Service, Lesson Planning, Project, The Teacher.

A few quotations will indicate something of the type of consideration given various topics:

"Testing the pupil's knowledge is perhaps the least important of the purposes of the teacher's question." "The group discussion or conference method—remains the most nearly ideal of all teaching methods." "It is well to think about the various external sources of distraction in your Sunday School."

The author calls attention to a very important phase of teaching when he says that dramatization and handwork will help to deepen the impression of the lesson but that the lesson has fallen short unless the pupil actually expresses himself in deeds of kindliness.

This book will meet the needs of a vast number of our Bible School teachers.

AMERICAN STUDENT HYMNAL

By H. Augustine Smith

The Century Co., $1.75

Professor Smith has placed the entire music-loving company of this country under deepest obligations to him in this marvelous hymn book. Professor Warmingham has likewise done a noteworthy service in compiling and arranging the "Readings."

This hymnal is a distinct contribution, it is not just another collection of songs. Adventurous steps have been taken in the field of poems selected and in the arrangement of the tunes. Of the 403 hymns many of them are the standard hymns of the church, classified under the heading—"Heritage Hymns." There are hymns from various nations bearing the title, "Each in his own tongue," the use of which should create a sense of brotherhood. There are negro spirituals of the finest type; such as are especially able to express those fundamental longings of all hearts.

The grouping of the hymns is unusual, giving such as, "The Quest for God," "God of the Open Spaces," "Challenge," "The House of Brotherhood," "Holidays," etc.

The tunes are chosen with the same high standard of evaluation as are the words of the hymns. Old melodies from Germany, England, Silesia, Austria, and many others are present. In the list of composers are names famous through the years: Bach, Beethoven, Brahms, Grieg, Handel, Haydn, Mason, Mozart, Sullivan, Wagner, Wesley and in addition some less familiar but those destined to be ranked among the better composers.

The title of the book is in a way unfortunate for though it is sent out to the colleges of America it has very many qualities to commend it to any church that desires to place its music on an unusually high level. This is not a hymnal that will appeal to those used to just noise and rhythm. People who have not cared for meaningful words and real music will not find this book to their taste. Friends who desire hymns that are actual aids to worship that express the finest of Christian thought and want to make worship beautiful will surely examine this unique hymnal.

FRIENDS AND PACIFISM

In an article in a recent issue of *The Friend* (Philadelphia), Henry J. Cadbury discusses "The Allocation of Pacifist Effort" and says that "voluntary disarmament by single nations independently might be a better 'outward sign of an inward and spiritual grace' than a jealous and grudging program of disarmament by agreement. But under any circumstances wholesale reduction of armies and navies and the other munitions of war would be a most desirable and also most Quakerly program." The following paragraphs give the gist of his argument for the best position for Friends:

"It is especially important to keep alive the completely ideal position. The uncompromising non-conformity of Quakerism in more than one direction is one of its most important services. It is a challenge to all ecclesiastical, sacramental, professional kinds of religion. Its peace testimony is a similar well-organized and challenging ideal. Our maintenance by effective words and deeds of this standard is probably worth more to the cause than alliance with each successive peace campaign.

"The legislative steps toward the abolition of war make a much greater show. It may be doubted whether in the long run they have much value except in so far as they assist toward an ultimate and absolute pacifism. And since so many moderate and even conservative persons fall in line for the outlawry of aggressive war, for world organization of armies and armaments for treaties and other mechanical devices to reduce wars, it may well be asked whether in the mere diversion of labor the radical pacifist should not devote his main effort to his more radical demands. He cannot of course at once make them effective, but he can always insist upon preventing them. He may recognize that human reforms are usually brought about by the cooperation of moderate and radical reformers and that both groups usually misunderstand and distrust each other. But he ought not to belittle the importance of having at least a small group faithfully maintain and assert the out-and-out ideal. And since those who really believe in absolute pacifism are apparently few, it is doubtful whether many of them should be diverted into what seems the more immediate step.

"I am afraid the pacifist so diverted is likely to meet a good deal of disillusionment. This is of course no reason for him to lose courage, but there is also danger that he will come to rely too much on the mechanics of war outlawry. We know too well that a great evil, if withheld only by certain arrangements and external restraints, is almost sure to break out in another form. So if wars are replaced by blockades, international wars by class wars, aggressive wars by defensive ones, or world wars by a civil war in a League of Nations we have made but little progress. Just as men have learned how to have slavery all but in name, so they will practice invasion in the name of occupation, aggression in the name of defense of investments, and internecine strife under the guise of justice and due process of international law. Without the life and power that takes away the occasion of all wars, the efforts of the builders of peace will be largely futile. As education, their devices may be of some effect, but they are too easily nullified to be real preventives."

RACE RELATIONS DAY

Thomas E. Jones, President of Fisk University, Nashville, Tenn., addressed the third annual mass meeting in Richmond under the auspices of the local Race Relations Council, February 12, speaking ably on the Negro Question as it relates to the North and the South. More than five hundred people were present about half of whom were colored. Crystal Bird, a young colored woman, field secretary for the American Friends Service Committee, spoke briefly. Thomas Jones spoke also in the evening to a group of Friends at the home of Fred and Elizabeth Emerson, relating the recent developments at Fisk. On Monday he addressed the Richmond High School, and spoke at Earlham Chapel on "A Sympathetic Point of View" with an outlook on the Negro as an American.

QUAKERDOM · AT · LARGE

Friends of E. Sewell and Helen Harris, of Percival House, Rugby, England, will regret to know that a few weeks ago they lost twin sons at birth.

After having spent a few months resting and recuperating, following their return from Cuba, Sylvester and May Jones have taken up residence in Chicago. His business address is 1905 Harris Trust Building.

J. Claud Clark, a former Newberg, Ore., boy and one time member of Newberg Meeting, has recently been appointed World Brotherhood Secretary of the National Council of the Young Men's Christian Association of the United States. For the past sixteen years he has been prominently identified with Y. M. C. A. work in China and it was his splendid record in that country that caused him to be appointed to the new post of responsibility. His grandfather, Milton Hampton, was a minister in the Society of Friends.

"Every time that you put in a word about these good will envelopes, a thousand or more are ordered." So writes C. W. Johnson, 128 Orleans Street, Springfield, Mass., and accordingly we are putting in another word. Our Friend has now sent out 375,000 of the envelopes, and their silent influence, as they make their way through the mails, is untold. A Catholic priest who orders them freely calls them "nails for the coffin of Mr. Mars." Send a dollar to Friend Johnson and help neutralize the "Let's Go" propaganda of the military training camps.

H. Elmer Pemberton called at the Central Offices last week on his way from Haviland, Kansas, where helpful meetings were conducted, and after a few days at Mt. Pleasant, Ohio, will go to Friendsville, Tenn., about March 1, to study the work there and help as way opens until September. The month of November was devoted to helping in meetings at Newmarket, Ontario, where Harry Parry is pastor, and December to the work in Tennessee. Three Sundays were spent at Knoxville where the opportunity is full of promise, despite some difficult problems. His visit and service at Friendsville Academy was much appreciated.

The new peace organization which aims to consolidate Washington, D. C., peace sentiment has Murray S. Kenworthy as its secretary. The new Washington peace council was formed at two meetings, one led by Bishop Paul Jones and the other by Dr. Edward T. Devine, Dean of the Graduate School of American University. The latter spoke on "Live Proposals for Prevention of War," and said that the least tangible but one of the livest is the proposal for people in all countries to become world citizens. "I am interested in contacts, in appreciations, in development of world citizenship bringing us into the capacity of putting ourselves in other peoples' places."

Let's all cheer New England Yearly Meeting in its song of triumph. At its session last June it accepted an allotment on the United Budget of $13,000, though having a membership of less than 4000. It not only accepted this allotment but ordered it paid by regular monthly remittances, even if the money had to be borrowed. And all this in the face of the fact that it had raised but $7456 during the preceding year. It was a striking action, taken on faith, and especially so, considering certain unfavorable conditions in the Yearly Meeting. But now comes word from Moses Bailey, Chairman of its Executive Committee, that by February 15, the Yearly Meeting had raised $13,652 on the United Budget! Tell it in Gath—and may all our Yearly Meetings read the obvious lesson.

The twenty-second annual report of what is known as the Yorkshire 1905 Committee of Yorkshire Quarterly Meeting of the Society of Friends, in England, to hand, reviews the work for the year ending December, 1927. At the recent annual meeting it was decided to recommend the Quarterly Meeting to change the name of the Committee to "Yorkshire Friends Service Committee" and continue the old name in brackets for a time. The Easter Settlemen in April, the Young Friends Camp in July, the half-yearly conferences and lecture courses, cooperation with the Adult School Union and the conducting of a questionnaire through local helpers are special features of the work. The primary aim of the Committee is to assist Friends in making their spiritual life the basis of all their activities. Pamphlets have been made available on the faith and the practice of Friends, and two new ones forthcoming are announced: Faith, Reality and the Modern World, by Carl Heath and Quaker Church Government, by Edith J. Wilson. Two new peaceway booklets will also be ready shortly.

A good portrait of the late Joseph Allen Baker, M. P., appears in *The Friend* (London), for January 27 and a review of the new book, "J. Allen Baker, M. P. A Memoir," by his wife Elizabeth B. Baker and their son, P. J. Noel Baker. Nearly ten years have passed since this Christian business man and statesman left the earthly scenes of action for the larger life. The story of his devoted public service is now on record, a worthy memorial of a life which touched many lives to finer ends. His position as a member of Parliament no doubt gave him a certain influence which he was not slow to use in the promotion of that cause which lay nearest his heart, the cause of Peace. On the very eve of the World War, the World Alliance for Promoting International Friendship through the Churches was organized largely through his instrumentality, and was in being when the war was over to carry on and spread the peace message, but the prime mover had gone to his reward. "This memoir, with its excellent illustrations, its lighter touches to which we have been unable to allude," says the reviewer, "its charming personal reminiscences which appear as appendix, its good print and solid binding, will be a treasured volume among Adult School and Peace workers and among all lovers of the fellows."

Miss Gifu, Miss Yokohama and Miss Niigata, Japanese goodwill ambassadors to American boys and girls, were in Richmond last week conveying their message to all who visited the Central Office. They had come from Indianapolis where they had been for a week and have now gone to Anderson, Indiana. Fifty-eight of them are in this country each representing the prefecture in Japan from which she came and bearing the name of the chief justice. Each bears her own passport and this message of goodwill: "To all young Friends in the United States: You are kindly requested to accept the pretty bearer of this passport of goodwill as a messenger sent by your young friends in Japan to convey to you their sentiment of warm regard and friendship. Please be good to her and she will stay with you all her life, always a pleasant companion and a true friend." Signed: All people of the Land of Cherry Blossoms, October 30, 1927. These dolls are very beautiful and artistic to the tiniest detail and they represent the return ambassadors sent to this country as a gesture of goodwill in reply to the message which 12,000 American dolls conveyed last spring under the auspices of the Committee on World Friendship Among Children. A Committee on Internationl Friendship Among Children in Japan was then organized to arrange for the return courtesy from Japanese children. After a brief visit to the various centers, each doll will find a permanent home in the capital of the state to which she will be assigned.

OPENING FOR SERVICE

The Friends Meeting at Wellington, Ontario, is interested in securing a suitable pastor and would like to communicate with anyone who may feel a concern to serve here. Address S. D. Cronk, Bloomfield R. R. 2, Ontario, Canada.

NEWS OF OUR MEETINGS

Friends at Oskaloosa, Iowa, entered February 12 on a Go-to-Church Campaign to last eight weeks. Members and attenders were given blanks on which to keep a record of attendance at morning and evening worship services and mid-week prayer meeting. It is hoped that the campaign will result in renewed interest on the part of many.

From March 11 to 25 inclusive, Howard W. Cope, pastor of the Marshalltown, Iowa Meeting, will conduct a series of special evangelistic services at College Avenue Friends Meeting, Oskaloosa, Iowa. Friends are praying that this may be a time of deepening of the spiritual life of members of the meeting, and of awakening of many in the community who seem indifferent to Christ's call and work.

A very successful revival meeting of eighteen days duration was held at the Fairview Friends Church near Carthage, Mo., closing January 25, 1928. Charles T. Moore of Lawrence, Kansas was the evangelist, while Leon and Ruth Miller of Fowler, Kansas, had charge of the music. A full gospel message was preached, and the earnest, faithful service of all three workers was much appreciated. The Millers brought some very touching messages in song. The weather conditions were unusually good and the attendance was fair, but not as many out as hoped for. There were thirteen who accepted Christ as Savior, one was reclaimed, and ten dedicated themselves to Christ for service. Oliver J. Kelly is the faithful pastor, his wife being present at the mid-week prayer meetings. She preaches at her home church in Alba on Sundays. There is a fine Sunday School also, a lively Christian Endeavor Society and an Intermediate Christian Endeavor.

Annie M. Ray, minister at Henniker, N. H., for some time past, is a resident at Huntington Home, Amesbury, Mass., for the present. It is hoped that the closing of the meeting may be only for the winter.

The meeting at Goldsboro, North Carolina, is progressing nicely under the leadership of Tennyson Lewis, the pastor. The payments on the indebtedness accrued by the building of the new $35,000 meeting-house, are being met as they come due without embarrassment to the membership, although not without much persistent effort and sacrifice. The young people's societies under the leadership of Linden Hart, president of the seniors; Rosa Glisson, of the intermediates, and Anna Bell Edgerton, of the juniors, are doing excellent work. At the last monthly meeting, one man was received into membership by request and six young people were transferred from the associate to the active membership list. These were given a public reception on Sabbath morning, February 5, before a large audience. Much credit is due the Women's Missionary Society for their active and harmonious work in raising funds to help pay the indebtedness of the church, as well as the home and foreign work being accomplished by them. They are also pursuing the mission study laid out by the Yearly Meeting. On the second Sabbath night in each month the pastor is preaching especially to the young people, they having charge of the music. Some of the Wednesday night meetings have been taken care of by different Sabbath school classes. One night, by the Missionary Society, and one by the Sunday school officers and teachers. This plan will be continued for a time, bringing the organizations of the church into work in the devotional meetings. It is felt that the work of Goldsboro Meeting is being wonderfully blessed and prospered. The first of this year, Tennyson Lewis was elected president of the Ministerial Association of the city and county, which meets the first Monday in each month.

Winchester Friends Church of Winchester, Indiana, was glad to welcome in their midst once again, President David M. Edwards, of Earlham College, who preached an able sermon to the congregation on Sunday morning, February 5, in the absence of their pastor, Frederic E. Carter. The Junior Choir under the direction of Francis Robinson, rendered the music which was very appropriate for the occasion. Esther Dudley and Lois Lawrence sang a very beautiful duet, "He Knows It All." In the evening the congregation numbering about 80, went to the Jericho Church, where F. E. Carter closed a very successful two weeks' revival meeting.

Some months ago The Knights of Honor Class of the Winchester Friends Sunday school, a class of small boys taught by Mrs. Jennie Miller, purchased a chair for President Edwards of Earlham College, for which the Sunday school loaned them the money. On Sunday February 5, they celebrated getting out of debt by entertaining the Sunday school, in giving a summary of the year's work they had done. Each boy in verse told of one deed they had done. These boys are always alert and planning each Sunday to do something to please others and their entertainments are always welcome to the older folk.

A revival meeting at Oak Creek Friends Church, near Burr Oak, Kansas, is being conducted by Andrew Stuart. During Walnut Creek Quarterly Meeting held here, several came forward for prayer and the windows of heaven seemed open in blessing to all present.

The union evangelistic services recently held at Hortonville, Indiana, with John S. Martin of the Methodist Episcopal church, as evangelist, assisted by the Friends pastor, Leon Roby, were very successful. There were twenty-six at an altar of prayer for conversion, renewal or sanctification and many others received definite blessings.

The second Chautauqua on Religious Education in Indiana Yearly Meeting will be held, February 27 to March 2, in the following places: New Garden Quarterly Meeting, at Fountain City; Walnut Ridge Q. M., at Greenfield; Fairmount Q. M., at Anderson; Marion Q. M., at First Friends, Marion; Winchester Q. M., at Farmland. Frank C. Guyatt and Flora T. Sayers will speak on the Church Vacation School, Lillian E. Hayes on Our Boys and Girls, Charles M. Woodman on the Youth of Today and the Task of Tomorrow, H. Clark Bedford on Stewardship, and William J. Sayers on the Quaker and his Beliefs.

LIFE

Some, have called this world a stage,
And some call life a game,
But whether it be a game or stage,
Each has his part the same.

Now, if we call this world a stage
Our part may be quite small;
The leading part is only one,
But we are needed, all.

For God above, who gave us life,
Knew very well our sphere;
He knew the part that we could play
And why He placed us here.

But should we call this life a game,
Which we may win or lose,
Let Jesus Christ our Captain be,
And our position choose.

Our God above will umpire well;
True will the record be;
And show how we have played the game
Throughout Eternity.

So, whether life be stage or game
Or, call it what you may,
The Ruler of the Universe
Gave each a part to play.

ROSA E. JOHNSON.
Spring Valley, Ohio.

QUARTERLY MEETING AT PLAINVIEW

Spring Bank Quarterly Meeting was held at Plainview, Nebraska, February 4 and 5, 1928. The meeting on Ministry and Oversight held Saturday morning was well attended and after the business, the subject "The place of prayer in our everyday life" was very profitably discussed.

In the Saturday afternoon meeting, much business was transacted and the financial conditions and needs discussed and each meeting urged to pay one-twelfth each month. Philip Stein, Y. M. Secretary of Religious Education spoke on the plans and standards for our Bible schools as adopted by the Board of Religious Education of the Five Years Meeting and suggested that each school send a representative to our next Yearly Meeting for a conference to talk over the plans for better and more

efficient Sunday schools. The plan was unanimously adopted and he will ask all schools of the Yearly Meeting to send representatives.

Ralph Clem of Spring Bank, brought the message Saturday evening. Theo. Foxworthy, Y. M. Superintendent preached a powerful sermon Sunday morning. In the afternoon Mrs. Minnie Clements of Creighton, had charge of the program on "Sabbath Observance." In the evening Guy W. Solt, Central City, Nebraska, Extension Secretary of Nebraska Central College, preached a splendid sermon. The Spring Bank male quartette furnished the music Sunday, which was much appreciated.

STEWARDSHIP—THEME AT QUARTERLY MEETING

Wichita Quarterly Meeting, Kansas Yearly Meeting has given much attention to the study and practice of the principles of Stewardship during the past year. At each Quarterly Meeting session some phase of the subject has been under consideration the outgrowth of which has been the carrying out of some worth while projects. One of these was the proposal to the Yearly Meeting that one month of the year be observed as Stewardship Month by all the meetings in the Yearly Meeting, which resulted in the setting aside of the month of November for that purpose.

Another project was the Missionary Caravan. A group composed of ministers, missionaries and other workers visited all but two of the meetings of the Quarter putting on an unusually attractive program.

At the last Quarterly Meeting session, W. S. Hadley gave a most illuminating and inspirational talk on tithing. He told the very remarkable story of Wichita's noted philanthropist, Mr. A. A. Hyde, then explained Mr. Hyde's concept of the right way to tithe. In a time of financial disaster when Mr. Hyde's liabilities were far in excess of his assets, he covenanted with the Lord to give, in his time of dire extremity, one-tenth of all the means that came to him. The windows of heaven were opened for him and a blessing poured out that has reached around the world.

Each meeting is endeavoring to meet this portion of the Benevolence Budget. University church has the budget over-subscribed and is now endeavoring to secure $1,000 toward the turbine for the industrial work of the African mission. The generous offer of Mr. Hyde to give $500 if University Friends would raise as much has given the needed stimulus to this effort.

INTERRACIAL CONFERENCE AT GREENSBORO

Up to the present time not enough Friends have signified their desire to go on one of the tours to the Negro colleges to warrant the American Friends Service Committee in making the final arrangements. It is to be hoped very sincerely that Friends are thinking about this concern and are planning to go on one or the other of these tours. A deeper insight into the problems of the South in regard to their Interracial problem can most assuredly thus be gained.

Southern Friends are looking forward with much interest to this first Interracial Conference which is to be held in Greensboro, North Carolina. The program is to be somewhat as follows:

Morning of March 9—Reports from those who have gone on one of the tours.

Afternoon of March 9—A tour of the colored sections of the cities of Greensboro and Winston-Salem.

Evening of March 9—Open Meeting and address by Dr. W. C. Jackson, Vice-president of N. C. College for Women, Greensboro.

Morning of March 10—Address by Lawrence A. Oxley, Director of the N. C. State Board of Charities.

Afternoon of March 10—Discussion.

All persons attending the Conference are most cordially invited to remain over Sunday. There are nine growing Friends Meetings located in this area—bounded by Greensboro, High Point, Winston-Salem and Guilford. Entertainment will be provided by the Southern Friends, and undoubtedly a finer fellowship will result from this mutual attempt to see this great Interracial problem from the other person's point of view. Please notify the American Friends Service Committee, 20 South 12th St., Philadelphia, Pa., as soon as you have your plans definitely made to attend this Conference.

NEW CENTER OPENED FOR FRIENDS IN PARIS

The new Center for Friends in Paris is located at 12 Rue Guy de la Brosse (5e). The move to this new Center was made necessary by the crowded conditions of the old quarters and the spaciousness and attractiveness of the new premises is delighting the hearts of all the Friends. The new Center is on the street floor in a house in the Latin Quarter and is conveniently located for University students. "At present, we have a book shop, with library back of it, two large offices, a pleasant salon with comfortable chairs and a settee where people can meet and rest and talk. The tiny kitchen is a blessing after the inconvenient cellar at 20 Avenue Victoria and the trials of carrying hot water through crowds of people to make tea." The resources of the French Friends were used to make this move possible. "Maximoff, our member, was the architect, and with his faithful Russian workers, arranged the entire frontage. Stewart, a member, did the electrical work and Delaquaize the interior decoration."

On January 22 the housewarming was held when 125 friends were present. There was music, tea and Henri van Etten gave a stirring appeal for an increased interest in the prison work. "We very much appreciate having such a place in which to work and many times the desire has been expressed in our meetings that with all this new property, we realize the added responsibility of making our center more useful." This is felt by all the Friends in the Meeting and there is a new spirit of consecration in the Meeting to make this new Center a veritable Quaker Center from which the highest Quaker ideas will be disseminated and from which will come the dynamic for carrying on truly Quaker activities.

INTERNATIONAL SUNDAY SCHOOL LESSON

March 4, 1928.

Jesus and the Twelve. Mark 1:16-20; 2:13, 14; 3:13-19; 6:7-13, 30.

Golden Text: Go ye into all the world, and preach the gospel to the whole creation. Mark 16:15.

Daily Readings

M.—Jesus and the Twelve. Mark 3:16-20.
T.—Jesus Ordains the Twelve. Mark 3:13-19.
W.—Jesus Commissions and Sends the Twelve. Mark 6:7-13.
T.—Jesus Washes the Feet of the Twelve. John 13:1-11.
F.—Jesus Eats with the Twelve. Matt. 26:20-29.
S.—Jesus Prays with his Disciples. John 17:1-10.
S.—The Consecrated Life. Romans 12:1-8.

This lesson may be conveniently divided into three parts: (1) The Twelve Called; (2) the Work of the Twelve; (3) Present-day Apostleship.

I. *The Twelve Called.* In Luke 6:13, we are told "He called his disciples: and he chose from them twelve, whom also he named apostles." From the larger group which had been attracted to him and followed him, he now chooses twelve for special training and work. Lists of these picked men are given in Matt. 10:2-4; Mark 3:13-19; Luke 6:14-16; and Acts 1:13 (with Judas the betrayer omitted). It is interesting to note that in all these lists the names fall into three groups of four each, which are the same in all the lists, except that the order within the group varies. Peter always heads the list of the fishermen group. The second begins with Philip, and the third with James. Bartholomew is sometimes called Nathanael, as in John 1:45. Thaddæus is called Judas the brother (or son) of James. There are two named James—one, the brother of John and son of Zebedee, often called "the greater;" and the other, the son of Alphaeus, often called "the less." Simon the Cananæan, or the Zealot, must not be confused with Simon Peter, who is sometimes called Cephas. Judas of Kerioth, or Iscariot, must be distinguished from Judas the brother of James, also called Thaddaeus. Matthew's order is a good one to memorize.

II. *The Work of the Twelve.*

The teacher might well assign individual members of his class one of the apostles as a subject for research.

Peter was a missionary among the Jews, and may have travelled as far as Babylon and Rome. He wrote two epistles and probably assisted Mark in writing his gospel. He was crucified, according to tradition, at Rome head downward at his own request, deeming himself unworthy to die as did his Lord.

Andrew's history is obscure. He has been called "the bringer," since it was he that brought the boy with the five barley loaves and two fishes to Jesus, and also the Greeks who would see Jesus in John 12:20. He was one of the first disciples (John 1:37-40). Tradition says he preached in Scythia, Greece, and Asia Minor, and died on an X shaped cross.

James the Greater or Elder was beheaded by Herod, A. D. 44 at Jerusalem.

Pacific School of Religion

John worked in Asia Minor, wrote the fourth gospel, three epistles, and Revelation.

Philip, says tradition, was a missionary to Phrygia, and was martyred there at Hierapolis.

Bartholomew is supposed to have been flayed to death.

Early tradition says Thomas preached in Parthia and was buried at Edessa. He may also have preached in Persia and India.

Matthew wrote the first gospel and may have been martyred in Ethiopia.

James the Less preached in Palestine and Egypt. Tradition says he was killed in Egypt.

Thaddæus (or Judas or Jude) wrote an epistle, and according to tradition preached in Assyria and Persia where he also was martyred.

Simon the Zealot is supposed to have been crucified.

Judas Iscariot betrayed his friend and Lord and committed suicide.

III. *Present-day Apostleship.* Think of the results of this small beginning made by Jesus when he commissioned these twelve ambassadors. Think what those very men accomplished, and also of the spread of their Gospel since their day. How much of their spirit do you find today in your church, in your own life? I hope you have read Violet Hodgkin's A Book of Quaker Saints, and especially the chapter, "Scattering the Seed." Here is a picture of another band of "apostles," men with a commission to go and preach. These were the "Valiant Sixty" who in 1654 started out on their mission of convincing all England of "the truth." They were nearly all young men, who, in the words of Dorothy Canfield Fisher, were "plunging their hands eagerly into the plastic clay of the future." They usually travelled in couples, and up and down England they went, until by the time of Fox's death more than one out of every hundred among all the people of England was a Friend. We read of James Parnell, already a noted minister though still in his teens, "hard at work in the counties of East Anglia. Howgill and Burrough set out to "conquer London." John Audland and John Camm report "the mighty power of God" in Bristol, one of the three leading cities of that day. Two Quaker girls, Elizabeth Leavens and Elizabeth Fletcher were the first to preach in Oxford. Mary Fisher completed her remarkable mission to the Grand Sultan of the Turks. She and her friend, Elizabeth Williams were the first Friends publicly whipped in England. James Parnell became the first Quaker martyr. These "Publishers of "Truth" invaded the West Indies and America. They took their message to Czar and Pope. "They went everywhere preaching the word." Fox urged them on with these words, "Friends, spread yourselves abroad, that you may be serviceable for the Lord and his Truth."

Question: Should Religious Education aim to train children, and adults as well, to be "publishers of truth?" L. W. REYNOLDS.

Lynnville, Iowa.

BIRTHS

HADLEY—To Milton H. and Freda M. Hadley, Oskaloosa, Iowa, January 10, 1928, a son, David Milton.

KELSEY—To Robert M. and Vensetta Lewis Kelsey, Louisville, Kentucky, February 10, 1928, a son, Robert Moffat, Jr.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

ROBERTS—To Everett A. J. and Florence E. Schul Roberts, West Elkton, Ohio, December 10, 1927, a daughter, Ellene Emma.

SCHROEDER—To Frank and Lucy Schroeder, Gasport, N. Y., January 28, 1928, a daughter, May Clara.

MARRIAGES

JOHNSON-HOSKINS—At Esbon, Kansas, November 24, 1927, Catherine Lelia Hoskins and Levi Johnson, pastor of Friends Meeting at Fowler, Kansas. O. A. Winslow, minister.

DEATHS

CONOVER—At Oskaloosa, Iowa, January 7, 1928, John Richard Conover, aged 70 years. Converted in early manhood, he united with the Methodist Protestant Church and upon moving to Oskaloosa became a Friend and was a loyal member of the Society. He leaves his wife, Hannah O., two sons, Chase L. of Newberg, Oregon, and Vern O. of Williamsport, Pa., four sisters and two brothers. The funeral held in Friends Meetinghouse was conducted by Edgar H. Stranahan, assisted by Chas. O. Whitely and I. Lindley Jones.

STIPP—At Carmel, Indiana, October 20, 1927, Mary C. Stipp, daughter of Merritt and Martha Jane Murphy, aged 66 years. Born near Carmel, a birthright member of Friends, she was married in 1885 to John B. Stipp who preceded her in death about six months ago. Their son, Merritt A. survives her. Converted in childhood she lived a true, conscientious, Christian life, filling many important offices in the church, being an elder at the time of her death. In every way she was a helpmate to her husband in his work as a minister of the gospel. Funeral services were in charge of Gertrude Reinier, assisted by Mary Hiatt and John Compton. Interment in Carmel cemetery.

SUTERMEISTER—At the home of her daughter, Verna S. Hill, Carthage, Indiana, January 30, 1928, Rachel M., widow of Constantine Sutermeister and daughter of John and Rachel Denham, in her seventy-seventh year. Born near Stillwell, she attended school at La Porte and at Monmouth College, Illinois. A member of Friends at Bethel where she was active for many years especially in Sunday school as teacher or superintendent, and also at La Porte, she came three years ago to live with her daughter at Carthage bringing her membership to the Friends Meeting. Besides her daughter, a brother, John Denham near La Porte, survives her.

VOSPER-SMITH—At the Sailors Rest, 18 Duke St., Kingston, Jamaica, B. W. I., January 4, 1928, Alice Vosper-Smith after over a year of great suffering. She was a member of Seaside Friends Church for many years and was always faithful and loyal. Connected with the Sailors Rest in Kingston for over ten years, her interest in the sailors and soldiers of every nation was untiring. Many a boy, who had fallen on hard times in a strange land, looks back to The Sailors' Rest and to "Mother Smith" as the one who brought back life and hope to him. The funeral was conducted at The Rest and ministers of the Presbyterian, Methodist, Baptist, Salvation Army, Friends, and other denominations were present to pay their last respects to her memory. It was a touching sight to see the tenderness with which the officers of one of the ships in port that day bore her remains on their shoulders to her last resting place in May Pen Cemetery, beside her husband who had preceded her some years ago. She leaves five daughters and one son.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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